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ON

The Early Training

OF—

GIRLS AND BOYS.

An Appeal to Working Women.

COMPILED CHIEFLY FROM THE WRITINGS OF

ELLICE HOPKINS.

Of Brighton, England.

NEW YORK:

B. MASON HAMMETT, PUBLISHER,

No. 1280 Broadway,

1884.

Earl Barnes

[redacted]

ever been the impulse of a moment, as you may have thought [redacted]
esult of a long series of causes that have existed, it may be, [redacted]
. Let the mind but consent to an evil deed, or only entertain th[redacted]
d quickly the deed loses much of its hideousness, and the conscienc[redacted]
over. With the barrier against sin thus weakened, the work of ruin i[redacted]
ion of time and circumstances.

Let us teach our children from early infancy to look upon all things beautiful and bright. Let us train them to turn from the unlovely and impure. Let us observe for ourselves the rule of the Apostle Paul, as given in Phil. 4: 8; "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virture, and if there be any praise, think on these things." And the same spirit will be imbibed by those sensitive little creatures who breathe the atmosphere we make.

Altho, as we have seen, the heart is the breeding place of every foul act, as well as of every high and lofty conception, there are avenues whereby the defiler of souls enters the heart, which must be kept carefully guarded. Among these may be mentioned conversation upon impure subjects, dark allusions to the latest scandals, talking over the sad downfall of some associate, repeating stories which have in them some hint of vileness. Alas, how often it is the case that these stories are heard at our own firesides! The daily newspapers, rife with accounts of every conceivable form of crime, are laid promiscuously before our children, and they are even encouraged to read them. More than one soul has traced its ruin to this source. Rather supply your reading table with books of an instructive, elevating and entertaining character, and read them with your children. It is certainly important that your children should be encouraged to keep abreast of the times, but there are newspapers and magazines that will enable them to do this, which do not deal with crime in any degree. Perhaps the best of these is the REVIEW OF REVIEWS.

Let parents consider their words carefully and prayerfully, and guard their lips with diligence, while they seek at the fountain of all purity to wash their souls from the filth attained in former years and spare their little ones the contamination with the same deadly poison.

Do not permit your children to read novels or story books in which a premium is placed upon vice, or in which vice is painted in such colors that it ceases to be repulsive. By this I do not refer to literature that is ordinarily considered ob-

ne, but as well to many of the books that supply the Sunday school libraries to ich our children are freely invited, wherein the evil may be mixed with much od, it is true, but still, the evil being there, will attach its deadly viper upon the art of the child.

The good contained but serves to hide the true character of the evil, and ange its hideous visage into the image of purity and beauty. Thus clothed, it stles in the innermost chamber of the developing mind and will live there, a lode- me, drawing to itself influnces of its own kind, until the whole heart is infested ith its offspring. There are plenty of books entirely free from this danger. rovision must be made to meet the desire for knowledge and entertainment which od has implanted in the mind of every child. If this is not attended to by the rent, it will be by the agents of darkness. Let the mother store her own mind th stories teaching moral and scientific truths. Such may be obtained from iny sources, many at the hand of every one of you. The Bible is full of them--- e very best. The LITTLE FRIEND, YOUTH'S INSTRUCTOR, and YOUTH'S COMPAN- N, contain verily mines of useful information.

Another source of danger which comes to children of larger growth is the hab- of attending amusements which tend to impurity, as parlor dances, country kiss- g parties, etc. A New York Chief of Police says that three-fourths of all the stitutes in the City of New York attribute their downfall to dancing. A word the wise is sufficient. The unhealthy relations among the young, approved by stom in our land, and accepted as a matter of course, even by Christian parents, a thing productive of great evil, and a thing greatly to be deplored. Let every ell balanced parent frown upon it and add his or her influnce toward establishing nother order of things at least in her own household. A mother of high culture other respects said, when spoken to upon the subject; "Why, I simply have to ve the room when young gentlemen call upon my daughter; why, they look at in such a way I feel I cannot stay." Mother, prepare yourself to stand close the side of your fair daughter during the period of her life which is freighted th so much of weal or woe for her future. Prepare for it by keeping yourself

in close touch with her through all the years that lead up to it. Never let her conceive the idea that anything else is to be thought of. Give her proper chaperonage from the first and she will never expect anything else. She will desire it. Let your girls or boys mingle with other boys and girls, unconscious of sex, and their relations will be healthy, and they will be better for the association, for God made his family male and female, and through right association they will attain their highest development. The practice indulged in by some thoughtless persons of teasing little boys and girls about their sweethearts, is most pernicious, and will be regarded by any wise parent as a gross personal offense.

The mother who has the privilege of rearing her children under the free open canopy of heaven, near to Nature's heart, in the country or in the mountains, may think herself blest; still she is not free from danger here. A few hours' association with farm hands whose sense of morality is base will be sufficient to poison your boy's mind forever. Witnessing the relations of animals upon the farm, to which vulgar allusions are made, is another great source of impurity. Mothers, guard your boys as you guard your girls in this respect. And guard them, not when they are small only, nor until they are fourteen or sixteen years old, but until they are men.

The greatest danger that those living in towns and cities have to meet is the street education. Indeed, it is a very perplexing question to any mother, who cannot, from force of circumstances, go herself to the park or to the country with her child, to solve the problem of how she shall give him out of door exercise, an l spare him the contamination of these associations. Such mothers are to be pitied; and still we would say to them, Choose associates for your children, and whatever you do or do not do, even to the sacrifice of your husband's dinner, guard your boy and your girl.

If we will read the Old Testament through, and note God's dealings with the people whom he desired to train as his peculiar people, after his own heart, we will observe that he put a premium upon cleanliness. Notice his command to the special officers in his service concerning their persons and their robes, l ow everything

was kept without spot or wrinkle. We would not recommend elaborate garments, nor even unpatched clothes, but we would earnestly exhort mothers to keep the bodies and the clothing, especially the underclothing of their children, clean. Nothing of an irritating character should touch the bodies of the children, nor should their clothing be allowed to bind them in any way. Let every mother, with her own hand, give her child, especially her little girl, a local bath every night and morning. Cool water should be used, and great care exercised not to make pressure upon sensitive parts. Little boys need scarcely less local attention; and every male child should be carefully examined by a reliable physician to see that all his organs are in a perfectly normal condition. If these points were carefully guarded, we are sure there would be far less impurity practiced in the world.

Give special attention to the sleeping apartments, that they be clean, tidy, and well ventilated. See that the bed linen is pure and white. "Dirt and indecency seem to be twin brothers."

Mrs. E. G. White says: "Mothers, make yourselves as attractive as possible in your home, not by elaborate trimming, but by wearing clean, well-fitting garments. Thus you will give to your children constantly, lessons in neatness and purity. The love and respect of her children should be of the highest value to each mother. Everything upon the person should teach cleanliness and order, and should be associated in their minds with purity. There is a sense of fitness, an idea of the appropriateness of things, in the minds of even very young children; and how can they be impressed with the desirability of purity and holiness when their eyes daily rest upon untidy dresses, and disorderly rooms? How can the heavenly guests, whose home is where all is pure and lovely, be invited into such a dwelling?"

The question will come to every mother, How shall I treat the bodies of my *children* with regard to exposure? Teach them to be modest. Do not discourage that natural tendency in little children to delight in their own bodies, and never for a moment teach them that they have any part of their bodies of which they need to be ashamed, only that certain parts are to be kept covered, not because they are less pure than others, but because they are more pure and sacred, and the

dear Father in Heaven has said that we should keep them hid from the eyes of others.

The question of diet has much to do with purity in the child, as well as in the adult. This, also, is acknowledged in the Scriptures. The Lord has always provided unstimulating food for his children. All sciences recognize this truth, and every physician of experience will tell you that the unnatural, stimulating diet of today is largely to be blamed for the alarming prevalence of social impurity. Tea, coffee and spices, and more especially the free use of eggs and flesh meat, irritate the nervous system and inflame the passions. The delicate organism of the child responds even more quickly to the influence of these stimulants than does that of the adult. Note the difference in the disposition and conduct of your boy when he is fed on these things and when he is not.

Self-control is the key-note to purity of conduct. Said Paul: "I keep my body under." He who will govern his appetite in accordance with Nature's laws will thereby gain a powerful advantage in the control of other animal instincts.

Dr. J. H. Kellogg, in his work entitled "Social Purity," says: "Simplicity in habits of eating, and the avoidance of all stimulating foods, are, with the exception of religion, the most powerful of all aids to purity of life; and, in addition, are most potent correctives of impure tendencies when they are once developed. Talmage says: 'Many a man is trying to do by prayer what can only be done by correct diet.' Certain it is that earnest prayer, and proper diet together, accomplish what would be fruitlessly attempted by either agency alone."

But under the best of influences, one thing is necessary to the exclusion of this evil, and that is that the mind and the hands should be employed with right things. At all hazards, keep the child constantly interested. Satan will always find something for idle hands to do. Employment should be furnished even in the earliest years preferably with the parent. If you will try it, dear father and mother, you will find that it will yield results a thousand times worth the effort it will cost you, not only in what you will reap after months and years of training these little ones, but the very pleasure you will experience in the task itself. Let the children

help. Even little three-year old Mary can bring in kindling wood, a stick at a time, and she can wipe the spoons and knives and forks, even if they have to be re-wiped; and she will find genuine delight in helping mamma. More than this, she will form a habit which will later prove of inestimable value to both parent and child. It will not be work, it will be play. True, young children can be over-worked, and even health impaired in consequence, but there is far greater danger of their health being impaired by too little than too much work.

Give a little thought to the amusements of your children. Provide them with pail, shovel and cart. Put them, girls as well boys, into overalls; and give them water with which to stir the mud and sand into the delightful mud pies and cakes, which shall not only help to render their childhood days happy, but will add to future years a dream of childhood which shall dispel many a darkening doubt. Teach the children from earliest years to love and reverence flowers, as all other works of God's hands; and very early, if possible, provide a little tract of land for flowers or garden plants, and let them have the proceeds for their own use. If you cannot do this, you can at least provide a few flower pots and teach them how to care for the beautiful house plants. Give them canary birds to care for. Take time to join them in their play, and it will make your life younger and take away much that is gray in your life.

As the children grow older, let them feel the weight of responsibility for the household. Happy is the individual who has learned to bear the yoke in his youth. The world is in greatest need of real burden bearers. If you would train your child, dear parents, for this exalted position, you will accomplish a double purpose; for hearts thus burdened will have no time for grosser thoughts. "The cup that is full can hold no more."

Let the parent know where and with whom the child is playing. Better limit the time for playing with associates to an hour or two a day or every other day, and lay aside all else, and know what your child is doing and what he is saying. It costs much, it is true, to rear a child for God, on earth, and for Heaven hereafter; but think of the results at stake!

Perhaps the greatest safe-guard against impurity is the proper instruction of the child concerning the mystery of life, and the development of its own body. This is a question which perhaps perplexes more mothers than any other. One great reason for this is that she herself has no exalted idea of the reproductive functions. She feels that the subject is surrounded with an atmosphere of indelicacy; and with such an impression herself, a mother can never give her child an exalted impression of that function. We reverence God as the ruler of the Universe, and we are glad that we are made in his image. Dr. Mary Wood-Allen, in her most valuable little book, "Teaching Truth," says: "We never blush at speaking of the conception of the mental powers, but if we speak of the calling into life of a human being, we are covered with confusion. God has endowed us with a Divine gift, in giving us recreative power, and we should come to the consideration of it with truly reverent feelings. As in the great temple was the Holy of Holies, where dwelt that awful and invisible presence, so in the temple of the body there is a holy of holies, where Divine presence dwells in creative power."

Let every mother study the reproductive functions in plants and animals, and it will help to divest her mind of this unhappy conviction. And by teaching her little ones the beautiful truths herein revealed, she can prepare them early to receive the fact concerning the mystery of their own existence. For preparing herself for this really delightful task, we recommend that she study "Practical Lessons to Mother on the Mysteries of Life," "Teaching Truth," "The Song of Life," "Seaside and Wayside," and Child's Book of Nature."

Do you say, dear mother, that you have no time for all this? Watch for your spare moments, and use them for one month, to gain information to impart to your children, and you will be astonished at what you find yourself possessor of at the end of that time. Have you no books nor the means to obtain them? Study the closest economy, patch a little instead of getting new garments, deny yourself and your children twenty-five cents here and there, used in trimmings or in articles that are not absolutely necessary, and in two months' time you will find yourself possessed of small change enough to supply yourself with nearly all, if not all, of the

books mentioned.

Again Dr. Wood-Allen says: "The child sees all around him a wonderful mystery. The seed planted in the garden, is springing up into living plants; the birds build and brood in the trees, and the home circle is being widened year after year by new members. What does all this mean? Whence comes the new life of plant or bird or babe? If this curiosity of the child were evil in itself, would nature have made its suggestion so universal that, even without instruction, the observant child can almost learn its answer through its own eyes? If the query is natural and allowable, then should its answer be immediate and truthful. Experience is teaching us that this is the only true wisdom, and the giving of plain, simple answers to the child, does away with all prurient curiosity."

The question is not, dear parent, Shall I impart this knowledge or leave my child in ignorance. Be not deceived. Your child will gain some information upon this subject from some source, if yours is a bright, inquisitive child; and remember, Satan is on the alert for every soul. Do you ask how young the child should be when this instruction is given? We answer, as soon as the child asks for it. We quote from that valuable little magazine, the "New Crusade," which should be found in every home:

"But now the child, advancing into youth, finds new questions dawning upon him, arising from his own emotions. He is approaching the domain of maturity, and is passing through a borderland beset with perils. Shall he be left in the darkness of an unknown path, to stumble on in the almost unjustifiable hope that, somehow or other he will get through safely? Or shall he be wisely instructed, so that, seeing the straight, upward path before him, he shall heroically climb, not heeding the seductive by-paths, not lured by siren-songs? Light is a protection; and before the light of Divine truth, evil flies away. But it must be the Divine light that we throw upon the pathway of the youth; not a vivid flash that reveals some evil, only to envelop it in a mysterious glow that allures to further investigation. Lurid descriptions of palaces of sin, accompanied with a word of warning that is scarcely heard among the portrayals of glittering dangers, are not what is

needed; but the teaching of the sacredness of life; the value of future manhood and womanhood, not merely to the individual but to the race; the dignity of fatherhood as well as of motherhood; the truth of transmission of good and evil; the fact that virtue means manliness, and that morality is as necessary for man as for woman.

The teaching of the girl should not be so much an exposure of existing evils as a scientific knowledge of physical facts, and a profound reverence for herself as a woman, possibly a wife, a potential mother. With this accurate information and self-respect, she is better protected than by an elaborate theoretical acquaintance with the special conditions of the world at large. She may not be fully enlightened as to the 'evil that men do,' but with her stock of scientific knowledge and her innate respect for her own womanhood, she instinctively recognizes the safe course of conduct and does not, through her ignorance, become a source of temptation to men who are not honorable enough to protect her against themselves."

Great danger besets the pathway of the child just developing into manhood or womanhood, and the wonder is, not that so many are deceived or led astray, but that so many, in spite of their ignorance, remain pure. What loving parent would think of putting into the hand of her beautiful, innocent babe, a sharp razor? Yet if she truly cares for her childs best good, the folly would not be half so great as to permit her to enter into the possession of powers more sharp and more dangerous of which she may have no knowledge. Dear parents, seal the confidence you have maintained to this point by giving the needed instruction yourself. A short time since, a loving mother said to me: "I want your husband (a physician) to take my boy (a beautiful lad of thirteen) in hand, and tell him all about himself, his own body, etc." I said to her: "My dear friend, will you thus voluntarily put out of your own hands the most precious, most fruitful opportunity of your life---the best opportunity you could possibly have to secure to yourself the confidence of your boy on subjects which will furnish the strongest temptations during young manhood? If you delegate to another the duty of giving him instruction upon this subject, that very act will debar him from coming to you at any subsequent time,

and some day your pure, beautiful boy may perish for want of knowledge---knowledge which you, who walk daily by his side, could have given him if you had not yourself built between you a partition wall which he has not the courage to break."

Dear parents, let us bind our boys and girls closely to us. Let us clear away, through earnest prayer, and washing in the blood of the Lamb, the mist of indecency and vileness which a false education and false practices have enshrouded, in your hearts and minds, the most sacred subject, and may the God of all purity help us to preserve blameless to his coming, not only ourselves, but those whom he has given us.

THE END.

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The Christian Life.

Marital Purity is Essential to Truest Happiness.

Vol. 6. MORTON PARK, ILL., JUL.-SEP., 1893. No. 25.

Entered at the Morton Park P. O. as second class.

The Christian Life, a quarterly magazine, is devoted to the highest good of humanity on all lines.

Believing that the purity and virtue of the home determines that of church and state, we make a specialty of marital purity, insisting upon the right of woman to determine when she shall become a mother; upon the divine right of children to be well born; and upon the imperative duty of the follower of Christ to set a worthy example in these most vital matters.

To the Women of the W. C. T. U.,

In whatever part of the world they may be found:

My Sisters in Jesus: The address to the World's Parliament of Religions, contained in this paper, was prepared for the Parliament, for the day specially set apart for the discussion of "Religion and the Family. Now I turn to you for help in delivering the message it contains.

We stand to-day before the risen sun of a new age. The kingdom of the heavens is at hand; and the speed with which we shall realize its righteous conditions on the earth depends upon our faithfulness in proclaiming and making manifest in our lives the new order of that kingdom in the family. In throwing off the yoke of sin a mighty travail is before us; the "time of trouble" must of necessity come; but we have the blessed assurance of our Redeemer that "those days shall be shortened". "As thy day so shall thy strength be", saith the Lord.

From the Parliament of Religions I turn to you, my sisters, strong in the faith of God, and deliver into your hands the message He has given me. What will you do with it? To Frances E. Willard, the president of your organization, I make this personal appeal:—that she bring the matter of the *Proclamation* contained in the address to the Parliament of Religions, before you for ratification and adoption, as it is written, "The Lord giveth the word; the women who publish the tidings are a great host." Ps.68:11, R.V.

Blessed are those who shall find, live and proclaim the everlasting gospel (Rev. 14:6, 7) of the new age into which we are now fully entered. "Their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Isa. 61. In His Name.– MARGARITA A. STEWART.

We publish in this number a double tract which explains itself. Nearly 3,000 of them were sown in the Parliament of Religions on the forenoons of September 21 and 23, Rev. Jesse H. Jones standing on the steps of the art institute and handing them to those who were entering; his wife also assisting him a part of the time. Mr. Jones and Mrs. Stewart (who originated and was part author of the direct address to the congress) purpose to give this tract as wide a circulation as they are able. We so share in their estimate of it, that we gladly make it a part of this issue. We believe the matter of putting woman at the head of the family as far as maternal relations are concerned, helpful; and when freely granted, as it will be by the loving, noble husband, to the equally chaste and wise wife, marriage will be an ideal relation, and children will enter the world blessed with a rich heritage of noble influences and tendencies.

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This number is sent you as a sample copy. We direct your attention to the character and needs of the work advocated, and shall be glad to hear from you. We direct special attention to the proposed constitution of the National Purity Association; also pg. 27.

RELIGION AND THE FAMILY.

TO THE RELIGIOUS CONGRESSES ASSEMBLED IN THE WORLD'S FIRST PARLIAMENT OF RELIGIONS, IN THE CITY OF CHICAGO, U. S. A.:

As members of the Body of Christ, we respectfully request the attention of your honorable bodies to the contents of this memorial which is hereby submitted to you "In His Name."

From the beginning of Christianity the forgiveness of sins and the cleansing of the soul from sin, have ever been deemed essential parts of the work of our Lord in mankind. The cleansing of the soul from sin has ever been considered to continue "Till we all come unto a perfect man; unto the measure of the stature of the fulness of Christ," as Paul taught. Moreover, it is equally taught by Paul that we are "co-workers with God" in his work in us. To work together with God in such fashion that his cleansing work will be speeded to its final effects must certainly be the greatest good that man can do.

How can we, as co-workers with God and true disciples of Jesus Christ, speed this work? Manifestly by dethroning sin in ourselves.

Where is the throne of sin in us? All human experience clearly shows that the throne of sin is in the source of life—the family function; and the Bible account of the coming of sin into the race, verifies this statement so completely that argument is not needed.

How came sin into the world? Through the exercise of a function which fulfills the primal command of God—"Be fruitful and multiply"—by perverting that function from its original, divine use, to the gratification of carnal desire. "In the day that thou eatest thereof, dying, thou shalt die." Here, then, is the original sin, whereby all sin, disease and death entered into the race.

Again, we ask, what can the disciples of Jesus Christ do, as co-workers with God, to dethrone sin in the race? The answer is, to expose sin as enthroned in the family function—the fountain-head of the race—and to declare God's law and the teaching of Christ concerning that throne; to show what is the righteous way of the family; and to exhibit that righteousness in our own lives; thereby enthroning the Christ at the source of life. All this signifies to set forth the holy way of the Edenic family before sin began.

Whereas the fall of man began in the family, by perverting the marital relation from its original, divine use, to the gratification of carnal desire, thereby corrupting the stream of life at its fountain-head, and bringing in the age-long, deepest curse—the subjection of the motherhood of the race to that desire, as it is written, "Thy desire shall be to thy husband and he shall rule over thee;" and, whereas Jesus Christ came to cure the human race of sin, as it is written, "till we all come.....unto a perfect man;" and to remove every curse, as it is written, "every curse shall be no more;" therefore, "the restitution of all things" which Jesus Christ came to effect, must result in the dethroning of sin from its central seat by enthroning God there; thereby establishing woman in her divine right over the function of parentage, and restoring the family to the Edenic state.

What is the order and law of God in the Edenic family? In the Edenic state the family is the unit, and the woman is the head of the family, as it is written, "therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh." In her office of motherhood the woman is free by right divine; and in the Edenic state, by its very nature, the desire of the husband is unto the wife, as it is written, "I am my beloved's and his desire is unto me" (Solomon's Song vii, 10); and the wife rules over the husband in the marital relations through the natural law of her physical being, whereby she yields her fruit every month, as it is written, "He shewed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, the tree of life, which bear twelve fruits, and yielded her fruit every month."

This is the original, divine law of generation, the Alpha and Omega of the divine revelation concerning the family. Inasmuch as sin, disease and death entered into the race through the violation of this law, and the knowledge of perfect good was lost through the knowledge of evil; by the return to this perfect law of good, and the pure ministry of the Christ in parentage, the restoration of the race to the Edenic state will be accomplished.

And whereas, the time is fulfilled for woman and she is now to be saved from the curse of the Fall, through the recognition of her expiatory sufferings in the divine office of motherhood, as it is written, "in sorrow shalt thou bring forth children," and "she shall be saved in childbearing:" therefore, as Jesus Christ hath ordained, that by faith in him, through human instrumentality, all his purposes are to be accomplished, as it is written, "whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," we call upon you, as co-workers with him in the leadership of true religion in the earth, to announce the new day and begin the new order (Jer. xxxi, 22-34) by adopting and publishing the following declaration:

As members of the Body of Christ and ministers of God, to his people assembled in the World's First Parliament of Religions, we hereby declare that the term of the subjection of the woman to man is served out, and the day of her deliverance is come.

We therefore proclaim that the curse of the Fall is removed from the woman through the wonder-working power of Christ, and that she is free, "in the liberty wherewith Christ hath made her free," from that subjection to man which was brought upon her in the beginning because of sin. Her desire is no longer to be to her husband, and he no more has the right to rule over her: but she is free in her womanhood, free in her function of motherhood from all control of man; so that in the marital relations of the family she is ruler and head, as it is written, "The stone which the builders refused (see 1 Tim. ii, 11-15), is become the headstone of the corner. This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." And the breaking of this yoke (Nah. i, 13-15) which we hereby proclaim (Isa. xxviii), we will devote our best lives to making real and universal throughout Christendom and to the ends of the earth.

JESSE H. JONES,
MARGARITA A. STEWART.

THE PURE FAMILY LIFE.

BY JESSE H. JONES.

UPON this series of articles is invoked the blessing of the Heavenly Father, and the serious, faithful, true-hearted consideration of the reader.

Human life is the most sacred fact on the earth. To every human being their own life is their most precious possession. So far as this stage of existence is concerned, when life departs one disappears, and is nothing; much more can have nothing and do nothing. Hence to have life, to be alive, is the essential condition for every one to share in the affairs of this earth, not only, but it is the supreme object of desire; and hence, also, over against it death is the "King of Terrors". Turn it over and over and over in your heart, reader, that life, *life*, LIFE, LIFE, is the essential condition for our being at all, and the most precious object of desire for us all; and weigh well what it means that we cling to life with *the* desperate tenacity, and shun the loss of it with all our powers. And after you have reflected deeply upon the state of the heart of man toward life, as indicated above,—how great its value is, and how dearly it is cherished, then begin again, and read what follows.

While life itself is the most precious possession, and the loss of it is the greatest dread, the source of that life is the very throne of shame, and the fountain of uncleanness. Every one knows the state of mind of the human race; nevertheless let us make it somewhat clearly distinct.

We teach physiology in some of our public schools; but if it should be seriously proposed, say by a School Board, to introduce the study of the physiology of the source of life into them, what would happen? There is no need to tell what would happen. You all know. But there is need for all sober people to ask themselves, and by and by, perhaps, to ask one another, what is the matter with the human race, that in the mind and thinking of that race, while life is the most precious possession, the source of that very most precious possession is in that very mind and thinking, the supreme uncleanness. Something dreadful is the matter with the human race, something unnatural and monstrous, that every thing about the source of human life should be as we all know that it is.

The theologians used to write about total depravity, along with many other topics; and once their writings were highly esteemed, though now but little read, and less regarded: but what they meant by total depravity was in essence what we are trying to bring out. For in nothing can total depravity so consist as in the fact that a *race* which cannot exist without parentage, at the same time cannot think of that parentage without blushing scarlet. Perhaps I have said enough to bring out the evil estate.

Now there are people who have true nobility of soul, who have genuine aspiration, who earnestly strive for the highest and best, who want to be clean. For the most part as to the source and origin of life they try to think blank, and know no other way of cleanness. Celibacy sprang out of this state of mind. All such I hope to win at once to the better thought which I have to bring. Of all such I ask, How can life be so precious, and there not be some way for the human mind so to come about and change itself, and its point of view, that it can naturally

and spontaneously see the source of life in the same purity as it sees the preciousness of the life which comes from that source? And I answer, In the nature of God there must be such a way. The human race has reached the limit of its possibilities under the deformity of the old way. *The time is fulfilled:* a new Age is at hand; and the supreme characteristic of that new age will be cleanness and righteousness concerning the source of life. To acquire that righteousness is to gain the supreme soundness of heart and health of soul which can be in man; and to set that end before one, as the goal of one's striving, is to choose the sacred path,—the way of holiness in parentage.

This way of holiness,—of purity and right doing concerning the source of life, is what I am seeking to unfold. I bring a treasure which the diamonds of Golconda cannot measure for value, or the gold of the world pay for a price: yet it will be the free gift of God to every human who has the heart prepared to receive it.

The Master said, "Blessed are the pure in heart, for they shall see God." There could not be any souls to be pure in heart or not pure, there could not be any souls at all unless they were born; and there could not be any souls born unless they were parented; and the Master's words are a mockery unless parenting can be for the pure in heart. For if that cannot be, then the becoming pure in heart is the end of parenting; and so when parenting ends by the human race attaining the blessing which Jesus has promised, that race forthwith becomes extinct. Is this the mockery which the Living God, who commanded the human race to "be fruitful and multiply," has sent unto that race by his Son? Not by any means.

There is a Way for the pure in heart in parentage; that way is God's Way; it can be known and walked in by mankind; and it is the Way of Health and Blessedness and Peace.

This Way of God in parentage is a *heart* way, a way which a man with his whole heart may desire, seek for, long for, strive for; it is a way that the whole human race can attain to when it will,—*and it will* WILL. I desire to set plainly forth that Way, so that the feet of all who desire to do so may walk in it, and surely know that they are walking there.

The Way of the pure in heart in parentage is the *Way of* LIFE. The supreme thought in it is the thought of Life. The supreme desire is the desire for a life; and toward that new life the life of the pure in heart steadily moves. Would you know that way? Set before you a babe. The first lesson is to learn to love a babe,—a child. Heart love for a babe is the beginning of the way of the pure in heart in parentage.

God pity the soul that does not love a babe, that does not yearn for a little child, and does not thrill with delight at its laughing, cunning ways. Some dreadful blight has befallen such a soul. God knows all, and He may know how such a soul can be saved: but to me that seems as easy as to raise wheat on a bare rock.

Now when you love a little child clear through, so that your heart's tendrils cling to it,—not every child indeed, but one, some child, then ask yourself, How came this child to be? and say with all your strength that, as this little one with its cunning, captivating ways is fit to be loved, and whoever cannot love it or such a child, something dreadfully

bad is in that heart; so it must be that there is a way that is pure and wholesome and good, by which this babe could have come into being. To know that way, and to be clean in it, in mind, in heart, in will, this is The Great Knowledge, and to acquire the possession of that way, and to walk in it, this is The Great Acquisition. It may cost a struggle to acquire this way. There is much in the "natural man" to be conquered, but that conquest can be gained; and man or woman cannot attain to a complete, high, normal humanhood until they have gained this victory. And the further progress of the human race is waiting for the time when the highest and best of that race shall arise and move forward on this new and grand advance.

THE GREAT DEFORMITY.

THERE was a curse inflicted on the human race at the beginning concerning the woman; and the record of that curse was set in the opening of the oldest and supreme book of the race,—The Bible. It matters not how any one explains that record, or what they try to do with it, there the record stands; and the history of the human race during all ages and in every clime, completely and with undiminished emphasis confirms the record, and proves it to be the transcript of a literal fact. And this is the record:

"Unto the woman he said, I will greatly multiply thy sorrow, and thy conception. In sorrow shalt thou bring forth children; and thy desire shall be to thy husband (margin, and better, subject to thy husband), and he shall rule over thee."

The curse upon the woman was concerning parentage and offspring, and the pith and heart of the curse was, that she should be subject to the man in these matters. And the woman here was Eve, the great Race-Mother, "because she was the mother of all living." And it was in her motherhood that she was cursed, and the whole race through was cursed in her; and Womanhood in her Motherhood has lived in that curse ever since; and every child ever born, in every land since man began, was born under that curse. This is the unvarying testimony of history. The subjection of the woman to the man in the parental nature and relation is the pith of the curse upon woman. How great that curse is let us carefully study, and clearly discern.

Survey the whole surface of the globe, observe accurately the habits and ways of life of all sentient beings which live upon it, and it will be found that, barring man, in the case of all that has life the female rules the male in whatsoever pertains to their offspring. To this rule there is no exception known to me, or ever heard suggested, save possibly the case of the *dunghill fowl;* and if that case should be proved an exception, and any humans will descend to that level, be it so with them. There is no message to them, or hope for them. I am sent with a message to those who have in them so much of the human that they have a heart to desire to rise out of their lower into their nobler self. And for such it is needful clearly to see the slough out of which we must be drawn.

Now while it is the natural law of all that lives, except man, that in their special relation the female rules the male, and this is seen both in

fact and in philosophy to be the nature of the case, and the absolute law, in the human race we find the complete reversal of this law,—the male ruling the female; and we find at the beginning of the oldest book in the world the record that this condition was inflicted on the human race in the very start as a curse, as the penalty of a great misdeed. *It is a* CURSE. It is the root and source of all the evil, misery and sin in the world. It is the Supreme Deformity: nothing else so bad can be conceived by the human imagination: it makes human nature the absolutely *unnatural* nature, and the human race, The Monster Race. Strong as these words are, they are the simple declaration of the plain, literal, unvarnished fact. If any reader resents them as untrue, let him have the character and sand to study out thoroughly the answer to the following question:

Do you know any man who you believe has treated his wife from his marriage till now as well as a lion treats his lioness?

And do not lose your temper the first instant. Do a little sober thinking first. This is no fly question, but one of the soberest reality. It probes the Great Sore of the human race to its core. It exposes the very source and cause of Sin; and to any human beings who have character enough to think the matter through with the same true, faithful, strenuous, Christian heart that the writer sets it forth, the question will indicate to them the way for the cure of the Great Sore,—for the ridding of the human race of Sin in the very stock and substance of its life.

In this absolute deformity of the human race is the seat of shame concerning parentage, and all that belongs to it. Here is the cause why the origin of life is accounted unclean, why the whole subject is banned, why the thought of it cannot be uttered in common discourse without a blush or a brow of brass. This deformity must be done away, and the race restored to its true, normal estate, or a beginning made thereto, before it is possible for a human to think even in purity of the origin of that lovely babe the mother is dandling on her knees; and to that, The Great Restoration, the writer has devoted himself with all the strength his heart can hold.

THE GREAT TRANSFORMATION.

The greatest reform that has ever taken place, or can ever take place in the earth, the Reform of all the Ages, is that transformation in the nature of man, and in the constitution of human society as well, by which the human race will be restored to its original estate of innocence, purity and uprightness, as it was in the Garden of Eden before the curse fell upon woman. To abolish literally, consciously, completely that curse by the act of society, to reestablish the human race in the normal condition of all life, so far as the relation of the male and the female is concerned, in which the female rules over the male; to bring it about that in every family in every community, by the spontaneous action of mankind, every wife shall be as well treated by her husband as every lioness is treated by her lion; this is the great, the supreme reform, on the accomplishment of which the future progress of the world waits. This is the reform which I proclaim in the cry,

The instant this is done, heartily, lovingly, earnestly, in a single family, there comes there a new sweetness into life. In doing this the human soul rises at once into a new and higher grade of being than is possible otherwise. Love has a new meaning, which cannot be otherwise known. The man and the woman who come to live this way come to know themselves as true *spiritual* beings as they never knew it before. And as the human mind develops, people who have entered into this higher and spiritual estate will come to know that they belong to the true human race in its original, normal type, and not to the monster race out of which they have been lifted.

One effect of this Great Change will be that the parental nature and relation will come to be seen and thought of in purity. Boys will be born clean in their minds, and so will be clean naturally in their speech and conduct. The very root and fountain of human life will be purged to complete purity. What precedes birth will be looked upon as the origin of a *life*, and will be held to be as sacred as that life is sacred after it has come forth into the world. Thus the human mind will be saturated with the two thoughts of Love and Life, and the very constitution of human nature will have been changed.

Some measure of this life, I am well assured, has begun to be lived already in individual cases here and there on the earth. It may be called The Lover Life in Wedlock; and doubtless some persons have found it out and lived it, at least in a measure, all apart, without a clear sense of what they were really doing. Testimony has been borne to me, and is now being borne in public of such living; but, so far as I know, it has never been taught as a doctrine in Christendom, or come into the consciousness of mankind as a law of life until these recent days.

This is the true way of the spiritual life, and the truly spiritually minded will delight in it. This is the way of the "pure in heart," of whom Jesus said, "Blessed are the pure in heart for they shall see God." That is the highest of blessings, and is not fully attained until people become pure in heart in parentage. When the hearts of the pair are set on life, that is on their offspring, and the woman has been put at the head of the family, and so has final control concerning offspring, and the love of Christ abounds richly in their hearts, and they love one another tenderly and truly, then have they entered into a condition of soul which will culminate as the generations unfold, in that purity which Jesus taught, even in parentage. It is the rule of the woman over the man, according to the law of life and the nature of sentient living beings on this earth except man; and the reconstitution of human nature which will arise therefrom; it is by these that mankind will come into such a state of soul that the originating of a life will be as pure and sacred in the thought of every human mind as the nourishing and cherishing of life now is.

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QUESTION FOR MINISTERS.

When Saul was anointed king over Israel, the Lord commanded him to destroy the wicked nation of the Amalekites and all that pertained to them.

He started out all right, but did he perform the commandment of the Lord? Did he not spare Agag, king of the Amalekites, and the best of the sheep and oxen alive?

"Then came the word of the Lord unto Samuel, the prophet, saying....Saul is turned back from following me, and hath not performed my commandments, and it grieved Samuel, and he cried unto the Lord all night; he rose early in the morning and went out to meet Saul."

I imagine Saul looked very dignified in his cloak of deceit when he met Samuel and said, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But Saul's disobedience had been revealed. Samuel answered, "What meaneth then this bleating of the sheep in mine ears? ....Because thou hast rejected the word of the Lord, the Lord he hath rejected thee."

Now God has just as certainly anointed his ministers, and commissioned them to "Preach the Word" against all sin, and commanded them to "Cry aloud and spare not" any of the great host of sins. Now, I want to ask, Have you performed the commandment of the Lord? Have not some of you spared King Agag, *alias*, Adultery, uncleanness, lasciviousness, *all secret sins* that are gnawing the vitals of the human family? Have you not, through your criminal neglect to cry aloud and spare not, permitted this King Agag, this king of sins, to enter church and home sanctuaries and make desolation that tongue and pen fail in every attempt to picture? I ask, Haven't you feared the people, as did King Saul, and spared this king of sins? Do you answer deceitfully, as did King Saul, and say, "I have performed the commandment of the Lord"? "What meaneth then the bleating of the sheep?" What meaneth the wail of agony coming up from so many in lunatic asylums, whose reason has been dethroned in some way by this king of sins? what meaneth the cry of grief coming up from heart-broken wives all over the land, where this king of sins has entered the home sanctuaries—entered the husbands' hearts, and hardened them against those they once loved?

Aye, it is the sin that gets the heart "past feeling" any sympathy for those who are dependent upon them; those whom they took oath before God and man, to stand by in prosperity, and in adversity, until death parted them.

What meaneth the wounds, the sighs of the once pure, noble young men who have been cast down, wounded by this king of sins? What meaneth the piteous moanings of the once pure young ladies, who have been decoyed through this king's servants (for he works through human agencies) until their feet have slipped over the threshold to hell? Prov. vii, 27. What meaneth the cry of the illegitimate little waifs (say nothing about the murdered thousands) thrown out upon the charity of the public by this king of sins? What meaneth the bleating of the little lambs whose mothers have been led captive at his will by this king of sins, from husband, home and children? What meaneth the cry of distress everywhere? What meaneth the bleating of the sheep, if you have performed the commandment of the Lord?

Watchman on the walls of Zion, are you where you can use the sword of the Spirit, which is the word of God, and hew this Agag in pieces, and not cut yourself? Are you?

Your writer has heard individuals in church membership, and also outsiders make the assertion that ministers who do not cry out against these secret sins are guilty themselves. One of our world-wide evangelists has said, "Professors of Christianity are either stepping stones to heaven or stumbling blocks to hell." Has your disobedience to "Cry aloud and spare not" been a stumbling block into hell for souls? Get it out of the way! Do you know that the young men have no confidence in you, if you do not preach the word against these secret sins? Do you think of the souls you might have saved from suffering here, and from wailing in hell, had you been obedient to the heavenly command, "Cry aloud and spare not"? Again I ask, Have *you* performed the commandment of the Lord? I ask the question in love for souls. Settle it with God. You will have it to do some time.

MRS. MARGARET MINNICK.

Ottumwa, Ia.

Religious and secular papers please copy.

silent though it is, it is equivalent to a new birth. You start life afresh. You bring forth the fruits of the Holy Spirit. As the Scripture saith—"Walk in the Spirit, and ye shall not fulfil the lust of the flesh." "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

It seems almost superfluous to add that those Christians and others who have not been freed from the dominion of lust, have not as yet reached the hights, or limits of Christian experience and privilege.

IRRESPONSIBLE PARENTAGE.

Extracts from John Morley's Life of Rousseau.

"There is assuredly no word to be said by any one with firm reason and unsophisticated conscience in extenuation of this crime. We have only to remember that a great many other persons in that lax time, when the structure of the family was undermined alike in practice and speculation, were guilty of the same crimes; that Rousseau, better than they, did not erect his own criminalty into a social theory, but was tolerably soon overtaken by a remorse which drove him both to confess his misdeed and to admit that it was inexplicable, and that the atrocity of the offense owes half the blackness with which it has always been invested by wholesome opinion to the fact that the offender was by and by the author of the most powerful book by which parental duty has been commended in its full loveliness and nobility. And, at any rate, let Rousseau be a little free from excessive reproach by all clergymen, sentimentalists and others who do their worst to uphold the common and rather bestial opinion in favor of reckless propagation, and who, if they do not advocate the dispatch of children to public institutions, still encouaage a selfish incontinence which ultimately falls in burdens on others than the offenders, and which turns the family into a scene of squalor and brutishness, producing a kind of parental influence that is far more disastrous and demoralizing than the absence of it in public institutions can possibly be. If the propagation of children without regard to their maintenance be either a virtue or a necessity, and if afterwards the only alternatives are their maintenance in an asylum on the one hand, and their maintenance in the degradation of a poverty-stricken home on the other, we should not hesitate to give people who acted as Rousseau acted, all that credit for self-denial and high moral courage which he so audaciously claimed for himself.

"It really seems to be no more criminal to produce children with the deliberate intention of abandoning them to public charity, as Rousseau did, than it is to produce them in deliberate reliance on the besotted maxim that He who sends mouths will send meat, or any other of the spurious saws which make Providence do duty for self-control and add to the gratification of physical appetite the grotesque luxury of religious unction."

PERSONAL PURITY.

A recent number of the *The Laws of Life* prints a part of an address on The Gospel of Sanitary Living, delivered in the Sanitarium Chapel at Dansville, by Dr. James H. Jackson, before the Genessee Methodist Conference, from which we quote the following on personal purity:

"What can I say of the effect of impure thoughts and acts upon the soul of man, that shall arouse the action of thinking and earnest people in this direction? This is a mighty question and one not easily approached or dealt with. You as clergymen have such an opportunity to enlighten and impress young men, to aid and guide them in the formation of character, that you may exercise a most powerful influence in the direction of personal purity. It may readily be your privilege, both privately and publicly in special lectures and talks to the boys and young men of your congregation, on this subject, to so interest and instruct them, that they shall know the truth, and be fortified against evils arising from abuse of God-given powers and functions. The evils are not simply physical by any means, but are far reaching in the domain of spiritual degradation. Especial effort should be made to impress upon boys and young men the necessity of realizing the Christ standard in matters of personal purity. The social evil as we call it, is a great barrier against the progress of Christ's kingdom; but we must understand that also within the pale of legal enactments, I speak of marriage, there are mighty wrongs committed, and that until Christ's standard is realized in the personal life of every man these wrongs will never be righted."

FEARS.

I.

my country's glory,—fear the reign
l security and joy of gain,
rifty turmoil of successful trade,
ar and barter and the ambuscade
iquering commerce and of counting-rooms
uild one palace and a hundred tombs.

II.

my country's piety—I fear
urchased psalm, the salaried prayer and tear,
ashioned peace and stained-glass reverie
ager congregations; while a sea
rowing men strive not for bread alone,
iance to earn it, and have their own.

III.

my country's pride, free competition
cense for the money-monger's mission,
s are not stronger than their weakest links;
ations richer than their poor, methinks.
ealth nor glory can more lofty be
wealth and glory through equality.

Darius.

LESSON ON CRIMINALS.

iat mistaken idea of the criminal does
ty entertain?
at our duty has been discharged when
s been removed from his temptations,
as been shut up where he cannot re-
his crime.
w should we view his imprisonment?
at we should not dissolve our relations
the criminal, as he remains a mem-
f the common society as long as he

iat do we believe is the result when
evengefully send him to the world of
s in his unfit condition?
s active influence still makes itself felt
hers through whom he works off all
for a long time remains of his wicked
rring propensities within him.
hat must the State do?
otect itself and do all in its power to
m the criminal, it has no right to take
age—no right to torture a convict, no
t to do wrong because some individual
lone wrong.
ould the effect be better if the govern-
t was controlled by a greater and
r thought?
s, it would say—we will reform—we
ot destroy, but if the man is beyond
mation we will simply put him where
n do no more harm.
iat has a degrading and debasing in-
ce on the community?
e execution of a criminal—it tends to
oy the idea that human life is sacred.

What does society do?

It plows the land, sows the seed, and harvests the crop, but the time will come when we shall know better, when men shall know that real progress means the cultivation of the whole human race.

What interest should society take in this class of unfortunates?

To find the criminal in his childhood, to take his parents out of the vile tenement house or to keep it clean and sweet and set up a good school in the neighborhood.

Who should have the charge of prisons, and the care of criminals?

Only the best of men and the noblest minds and tenderest hearts and the criminal as soon as he enters the prison should see that it is filled with the air of kindness and the light of hope —*The Sower.*

HOW TO ERADICATE VICES.

The following paragraph from the "Autocrat of the Breakfast Table," would seem to show that the poet-philosopher, Oliver Wendell Holmes, has little respect or sympathy for the popular methods of dealing with vices. He was speaking particularly of "intemperance," but expressly says that his remarks apply to all the vices, and surely to none are they more applicable than to those sexual vices that many otherwise sensible "people call dangerous subjects."

"If you think you are strong enough to bear what I am going to say, I will talk to you about this. But mind, now, these are the things that some foolish people call dangerous subjects—as if these vices which burrow into people's souls, as the Guinea worms burrow into the naked feet of West Indian slaves, would be more mischievous when seen than when out of sight. Now the true way to deal with these obstinate animals, which are a dozen feet long, some of them, and no bigger than a horse hair, is to get a piece of silk round their heads, and pull them out very cautiously. If you only break them off, they grow worse than ever, and sometimes kill the person who has the misfortune to harbor one of them. Whence it is plain that the first thing to do is to find where the head lies. Just so of all the vices."

AN IMPORTANT SUBJECT.

C. E. W.

Early childhood often evinces the fact that a thought in any direction makes it easy for a like thought to follow. This is what makes habit. Some one has said that if you sow a thought you shall reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and fix a destiny. This is true. So powerfully are we influenced by thought that we act almost unconsciously after a series of like thoughts.

From this we are led to consider the importance of a study of child-training before the immortal beings are the composite members of our homes. There is little attention given to this subject by the unmarried. Even teachers study most how to push the urchins past their examinations rather than seek to know from the nature of children what is needed to develop noble character. And the unmarried men and women out of the teacher's profession treat the subject with a sort of shyness that says, "It is immodest."

Think of it. A contemplation of entering home-life as a husband or wife with no knowledge of either maternity or childhood! If there is to be anything called up at the general judgment which is not written in the ten commandments I believe this is to be dealt with there.

God certainly need not have written out anything like this: "Thou shalt not enter wedlock without studying the relations that are to follow." Instinct, common sense, and knowledge from observation ought to reveal such a law without necessity for a written revelation.

And who is to blame? The boys and girls who contemplate marriage ought to be old enough to know their duty in this matter. If old enough to marry they are responsible. They must answer for their unfitness, and for any harm resulting from ill-born and poorly-developed children. The parents of such young people are to blame. If a man finds by experience that he was not properly informed before entering married life it should show to him his duty to his sons and daughters. So, the mother. And certainly mothers learn what is needed to enter home-life as a wife and mother, even though ignorant at the starting out.

These mothers owe it to their daughters and to humanity to teach the members of their families what is of positive necessity to rear good offspring.

Everything pertaining to married life is proper study for boys and girls rightly trained, when they begin to manifest a disposition to woo and to be wooed.

Wifehood is a noble office for a woman fitted for it: then why shun information pertaining to the calling. If it is to be a profitable and happy life it ought to be thoroughly understood.

Motherhood is a holy office and need not be looked upon as a subject too delicate for investigation, but ought to be considered a delight if one contemplates any relation to it.

We must create sentiment along this line here discussed and know more of the nature of the calling that replenishes the earth, and vastly more concerning its bearings upon the characters of the individuals that constitute the race.

Study man in all his faculties and inclinations; how impulses are generated in the embryo; how character is assimilated from associates in the home and out: how thoughts lead the life; and how vastly responsible we are who have vowed to be husband and father, wife and mother, and determine nobly to meet our responsibility for the sake of the immortal souls whom we usher into existence. Keep pure; court noble, aspiring thought; honor God, and wield a mighty influence over the generations to come.

104 Franklin st., Chicago, Ill. J. B. Caldwell, Editor. Mrs M. I. Caldwell, Mrs. C. B Winslow, M. D., Mrs A. G. Lord, Mr. A. C Morrow, Rev. C. E. Walker, Writer G. Tucker, Associate Editors. Weekly, 50 c. per year, Quarterly, 50 c. per year. Please subscribe. See book list.

Dost thou blame
A soul that strives but to see plain, speak true,
Truth at all hazards? Oh, this false for real,
This emptiness which feigns solidity,—
Ever some gray that's white and dun that's black,—
When shall we rest upon the thing itself
Not on its semblance?—Soul too weak, forsooth,
To cope with fact—wants fiction everywhere!
Mine tires of falsehood: truth at any cost!
—*Robert Browning.*

TEACHING TRUTH.

Extract from Mary Wood Allen's excellent book.

"When I was asked, 'How young may a child be told of the mystery of birth?' I replied, 'As soon as his innocent mind begins to question about it.' I believe it to be a mistake to put him off with the statement, 'I will tell you when you are old enough to understand.' This answer but whets his curiosity, and induces him to seek fuller information from any available source, and he often receives it from sources that leave an indelible impress of evil on his innocent soul. One mother who felt that she was the best judge when her son should receive the knowledge he sought, was sorrowfully awakened to the fact that she had lost her opportunity, when, on going to his little bed one night, and saying that she had come to answer his oft repeated question, she was met by the statement, 'You need not trouble yourself, mama, I know all about it.'

"I would rather tell a child the truth a year before it is really necessary, than to postpone it until five minutes after some one else has sown tares of evil thought in the virgin soil.

"Many a mother is desirous of giving her child the requisite information but feels that she does not know how. She herself has, perhaps, no very exalted idea of the reproductive function, and feels that the subject is surrounded with an atmosphere of indelicacy. With such a feeling the mother cah never give the child the highest view of the origin fo life. I would therefore begin the instruction with the mother heraelf, leading her mind into a realm of pure and elevated thought, where all facts, whether of body or of soul, are seen through the clear medium of trnth and purity. We reverence God as ruler of the universe, and are proud that we are made in is image. We talk of our God-like reason, and we invest the faculties of our mind with divine qualities. We even talk grandly of our ability to create in thought. We speak of a symphony of Beethoven as a wonderous conception; we call a picture by Raphael a magnificent conception; and we never blush at thus denominating a creation of our mental powers a conception. But if we come to speak of the calling into life a human being we are covered with confusion. The picture by Raphael could be destroyed; the symphony by Beethoven could be forgotten; the child of thought can die; but the fruit of the body, the conception of the human being, is the beginning of a never-ending existence. God has endowed us with a divine gift in giving us creative power, and we should come to the consideration of it with a truly reverent feeling.

"As in the great temple was a Holy of Holies where dwelt that awful and invisible divine Presence, so in the temple of the body is a Holy of Holies wherein the divine Presence dwells in creative power.

"The facts of sex are not to be received with downcast eyes and blushes, nor with jests and innuendoes, but with a reverent recognition of their sacredness. Through sex come to us all the sweetest ties of life. Because of sex we are fathers and mothers, husbands, wives, and children, and through these relations come all the joys of home. The knowledge of sex, its powers and influence should be purely imparted: the fact of sex should be reverently accepted; and men and women, comprehending the fatefulness of their own deeds in regard to sex, should hold themselves in chastity of thought as well as of act."

We rejoice to see such active interest taken in this most vital subject. Children must not only be well born, but they must be wisely trained. Such little books as the above deserve a wide circulation and will do much to impress the duty of parents upon them.

THE CHRISTIAN LIFE.

J. B. Caldwell, Editor.

Mrs. M. C. Caldwell, Dr. C. B. Winslow, Mrs. E. R. Shepard, Mrs. L. B. Chandler, Walter G. Tucker, Rev. C. E. Walker, Rev. Jesse H. Jones, Associate Editors.

Quarterly, per year, 50c.; 12 Copies 1 Year for each $5 Share.

It is a pleasure to note the broad and brotherly liberality and justice that is so manifestly taking the place of the old-time hatred and bitterness which was so characteristic between people of opposite beliefs. While there are many things to indicate that the world is not making very rapid progress toward an ideal state, there are some things that give great reason for hope and encouragement.

Many of these indications will doubtless occur to the mind of any one who is at all familiar with the occurrences of recent years. We have time and space to mention only a few indications toward a spirit of justice in the most important realm of human interests—the most vital, because the most far-reaching in its influences upon the moral, spiritual, and physical well-being of the race. We refer to the question of personal, social and marital purity. Some of the best and ablest minds have placed themselves upon record in favor of purity of life and equal and exact justice for both men and women.

A double standard of morality is rightly denounced as an outrageous injustice, and a pure life for two is declared the only practice which will satisfy decency, morality and justice.

The rights of the unborn are being considered more widely and wisely than ever before. Though history seems to bear record of more perfect specimens than the present, and great deal larger proportion of them to the general population, yet for nobleness of spirit and grandeur of soul this age has not been surpassed.

The very vigorous, if not very general, protests against the continued unfair treatment of a class of women who are no more criminal than a similar and larger class of men, gives hope of a day coming when this class shall have every assistance back to the path of virtue.

The books that are being written upon these and kindred subjects must average one a week, and many of them are of a high order of merit.

Nearly all late writers insist upon the right of woman to determine when she shall assume the responsibility of maternity.

The need of correct information being supplied to the young, forewarning, and thus forearming them against the mistakes and pitfalls that beset the pathway of the ignorant and unwary, is being illustrated by the constant addition of literature for the instruction of the young, as well as by the frightful evils which from time to time startle neighborhoods; and other vices, secret and unnamable, which do so much to impair the vigor and vitality of youth.

This number goes to a large circle of the personal acquaintance and friends of Rev. Jesse H. Jones with the hope and prayer on his part that this message through him may be received by them with serious consideration; and as far as possible with approval.

Public Pulse Beats.

Your paper is welcomed into our home. —Mrs. M. H. Robinson.

I consider your papers exceedingly valuable.—Mrs. Alice Aliwed.

Only eternity will reveal the good you are doing for humanity.—H. B. Aaron.

May your paper be introduced into many homes as it was into mine.—A. J. P.

I believe you are right and I pray you God-speed.—D. C. Holmes, a noted S.S. worker.

May God bless and guide you in your labors for the good of mankind.—Mrs. T. G. Bean.

Seventy-five per cent. of the births in this country are accidents. — Ed. A. McKinney, B. S.

It is the best paper published. We have it in the house and shall never be without it.—Mrs. J. A. R.

Your paper has been a real means of grace to me. I believe you are on the right track. I am with you.—J. B. Wight. Author.

It is published to meet the terrible tide of inhumanity that threatens to engulf the world. It is in the right line. —Sandwich (Ill.,) Argus.

We have now lived in marital purity nine months and nearly so for three years, and can truly say we are much happier than when we did differently.—E. W. C.

Your comments on the 7th of 1st Corinthians seem sound and biblical. A child brought up in purity and ignorance of sin would not dream of any other interpretation.—A. I. C.

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Health in the Household, or Hygienic Cooking, by S. W. Dodds, M. D., $2.00.

Transmission, or Variations of Character Through the Mother, 25 cents; cloth 75 cents.

"Conscious Motherhood," by Emma Marwedel, $2.00.

"True Manhood." by E. R. Shepherd, (same as "For Boys") $2.00.

"Young Lady's Private Counsellor," by Dr. Melville Keith, $1.50.

Pregnancy and Childbirth, with cases showing the remarkable effects of the water treatment in mitigating the pains and perils of the parturient state. 50 cents.

NATIONAL PURITY ASSOCIATION.

Incorporated.

PREAMBLE.

WE believe in the right of children to be well born, carefully reared, and wisely, lovingly instructed in physiological facts, to such an extent that they may be protected from the evils of impure thought, speech and action; that they may have correct, exalted views of life, and all that pertains to its normal exercise.

We believe in the right of woman to determine the time when she shall assume the office of motherhood; and that men and women should be educa ed to realize that it is a crime to injure the unborn by impurity of thought or life; that it is a sin to conceive children who are not mutually desired and lovingly welcomed.

We believe that men and women have no vitality to waste in sinful, foo ish, sensual indulgence. No expenditure of v tal orce can be justifiable that has not an adequate, worthy object in view; therefore, the nearer men and women approach to strict continence of life, except when offspring are desired, the nearer they come to fulfilling the law of God in their own physical and spiritual life.

Two things wonderfully affect humanity: these are heredity and environment. These both affect the will the character, the whole life. We believe that they should be made as good as possible. A child born of love, wisdom and goodness will be a blessing to humanity. One born of lust and evil passion will need grace and good, pure surroundings to keep from becoming a curse.

We believe that as man is superior to the brute, and has a higher order of intelligence, therefore wisdom dictates that humanity should have more careful culture and wise study than that bestowed upon the best specimens of the lower animals. This teaching seems to be in harmony with true philosophy, sound sense, the spirit of Christ, and all God-honoring, humanity-blessing, soul-elevating religion.

We believe that the greatest good can come to mankind only through the observance of true and righteous rules of life, that exalt the soul, purify the mind, and give strength and solidity to the moral nature.

We believe that the true home is the most important factor in the elevation of mankind, and the prosperity and greatness of a nation; therefore no effort should be spared to increase the number of virtuous homes, and to promote the happiness and prosperity of the home. Better investment cannot be made.

Believing that life may be, and should be, as pure and holy in its inception as it is possible for it ever to become; and that pro-creation may be, and should be, as sacred as prayer; and that the perversion of the sexual nature through ignorance, wrong teaching and inherited viciousness s a most fruitful cause of crime, misery, disease and degradation, as well as domestic unhappiness, infelicity and premature death; that it is blighting alike to the soul, he ntellect and the physical beings; and believing further that the spread of the truth is the most effective and potent remedy, and that it can be best spread through co-operation, the undersigned agree to form an association to be governed by the following constitution:

CONSTITUTION.

ARTICLE I. The title and name of this society shall be the NATIONAL PURITY ASSOCIATION.

ART. II. The objects of this society are to provide effective means for the prevention of perversions, and for the promotion of purity, as indicated in the foregoing preamble, by the following means: living as nearly as possible in harmony with our highest convictions of right, and doing our utmost for the spread of correct knowledge of purity; and by the publication and circulation of the CHRISTIAN LIFE, and books, pamphlets and tracts upon the subject of purity of life.

ART. III. The officers of this society shall be a President, Vice-President, Secretary and Treasurer, Editor and Publishing Agent, and a Committee of seven persons, who shall constitute a Board of Directors. The officers shall be elected annually by ballot, and shall hold their offices until others are elected.

ART. IV. Any person may become a member of this association by signing this constitution, and the payment of one or more shares.

ART. V. The Annual Meeting of this society shall be held the first Friday in February of each year, when the election of officers shall take place.

SEC. 2. Every member who has been such for ten days or more, shall be entitled to one vote for each share held.

SEC. 3. At the Annual Meeting the Executive Committee shall present a general report of its proceedings during the past year; the Publishing Agent, Secretary and Treasurer shall also present their annual reports.

SEC. 4. Special meetings of this society may be called by the President or Vice-President, and shall be so called upon the written request of twelve members. Notice of such meeting shall be inserted in the CHRISTIAN LIFE.

ART. VI. The Counsel shall be the legal adviser of the society, its officers and Executive Committee, and shall receive for his services such pecuniary compensation, or fees as shall be determined by the Executive Committee.

ART. VII. It shall be the duty of the Secretary to keep minutes of all the proceedings of the society, and of the Executive Committee, and to record the same in the society's books for that purpose; to conduct the correspondence and keep copies thereof, and to perform such other duties as are customary for such an officer, under the direction of the Executive Committee

ART. VIII. The Treasurer shall have charge of the funds belonging to the society, and shall disburse the same under the direction of the Executive Committee. He shall, previous to the annual meeting of the society, prepare and submit to the Executive Committee for audit, a detailed account of his receipts and disbursements during the past year, which annual account, duly audited, he shall present to the society at its annual meeting.

ART. IX. The Publishing Agent shall attend to all matters pertaining to the publication of books, tracts and pamphlets, and the CHRISTIAN LIFE, and see to the issuing of the same, keeping them on sale, etc., and shall render a detailed account of all receipts and expenses, duly audited by the Executive Committee, at each annual meeting. He shall receive as compensation such sum as the society shall determine.

ART. X. The Executive Committee shall have the management, control and disposition of the affairs, property and funds of the society, and shall have power to fill for the unexpired term any vacancy that may occur.

SEC. 2. No member of the Executive Committee, except as provided, shall receive or derive any salary or pecuniary compensation for his services.

SEC. 3. Meetings for the transaction of business shall be held by the Executive Committee at least once in each quarter, and at such meetings five members shall constitute a quorum.

ART. XI. Alterations and amendments to this constitution may be made by a two-thirds vote of all the votes in the society, provided such amendment or alteration has been proposed and entered on the minutes, together with the name of the member proposing it, at a previous meeting of the society.

ART. XII. Five thousand dollars shall be the amount of capital stock, divided into five hundred shares of ten dollars each.

SEC. 2. Dividends of the net profit shall be declared at each annual meeting, and paid to the stockholder or used for the promotion of the work, as he may elect.

ART. XIII. Property, funds, or other appurtenances of this association shall not revert to private ownership or profit, but shall be held and conducted continually for the purposes of its organization.

ART. XIV. Salaries of those engaged by it as editor, publishing agent, contributors, clerks, laborers, etc., shall not exceed those for which equal services may be secured elsewhere; and those employed shall be allowed compensation for only the actual time spent or the amount of work accomplished.

Books are now open for the enrollment of members, and we shall be glad to hear from each reader at the earliest moment possible. State the number of shares you wish to take; and whether payable at once, or on demand, or at a future date, or in yearly installments, or otherwise.

We wish to complete the organization before January 1, 1894, and it is very important that you write soon stating what you are willing to do.

Write, whether you can take stock or not, and be free to suggest any improvements that may occur to you as possible to make in the constitution.

Article XIII makes the permanency and perpetuation of the investment certain. Being assured that the funds subscribed, bequeathed or donated can not be diverted from the uses for which they are designed, those who might hesitate to aid a transient work will feel safe in contributing; and it will thus be possible to build up a large and permanent work, greatly increasing the sphere of usefulness and lasting good to be accomplished. Being foundational and truly philanthropic in its aims, it should appeal to all lovers of God and humanity, and merit and receive liberal bequests from those who are awake to the imperative need of the principles advocated.

While the foregoing was being placed in type we received, from a Y.M.C.A. Training School, these encouraging words: "I have seen your paper and like it very much. I like the practical way in which you take up the subject. Every person should read this paper and practice its teachings."

Another letter, received at the same time, enclosed pay for two subscribers, and said: "Yours for righteousness, purity and truth; the Lord bless you in your noble work for humanity." These are only samples of the appreciative words being received.

SIGNIFICANT WAIL.

vhere are we drifting?.... unhappiness among hus- and wives! Such licen- ss! Terrible revelations ton! 12,000 women walk- streets independent of all vho are under 'protection', ll others in homes. Young old like sheep—'virgins' at lars a head. Then in a few veeks these poor creatures ned out to swell the multi- 'lost' women, carrying dis- vherever their feet may What is to be the end?"

above came to me in a let- m a lady friend who has opportunity to know the ness of the statement, the of investigation prosecuted woman. It may well be "WHAT IS TO BE THE END?" can be but one answer: the and destruction of the peo- he perversion of the use of principle is the most pow- nd certain agency of de- cy and final extinction. are many reasons in indi- cases, why the supply of s is continually replenish- ut among causes for this disorder are two that may ed the root: these are the ed licentiousness of mar- and the injustice of our titive system.

t, lack of means, forces girls into this horrible "bu- " These women are "lost" protection by the commu- efore they surrender their

The germ of lust is gen- under the sanctity of mar- nd life forces, generation eneration, have been cen- tered in the loins, till the preponderance of carnality has overpowered the dictates of man's higher nature, has prevented even a tendency to develop the diviner quality.

They who sow to the flesh must reap corruption. Ceremonies and statutes do not change the operation of the divine law of nature. The commercial and industrial system which does not involve love your neighbor as yourself, contains the element of disorder and destruction. Purity in sex relations, and the fulfillment of the law of love in business, these alone can abolish social evils, disease and crime. The increasing tendency of population to drift into cities is hastening the crisis of civilization.

An editor, prominent in reform work, asks the timely question:—"Who will organize a Society for the Prevention of Cruelty to the Unborn?"

Surely the "voiceless millions soon to be ushered upon the arena of mortal life,—soon to take part with us in making a hell or heaven of this planet earth"—ought to appeal to our sense of responsibility and obligation as keenly as the needs of dumb animals. Careful consideration of the needs of the unborn, thorough provision for their protection,—would most effectively eliminate the criminal and dangerous classes—the imbecile and idiot. Is it not time in the process of the suns, and in human development to begin the work of the prevention of evil? The tap root of human disease and misery is the

perverted use of sex force, the life principle. Human elevation and deliverance from all forms of vice, sin and wretchedness depends more upon right thought and right practice in this direction than upon any and all other causes. LUCINDA B. CHANDLER.

"The time has come", said Agassiz, "when scientific truth must cease to be the property of the few—when it must be woven into the common life of the world."

"Woman", says Robert Collyer, "is not the after-thought or make-weight, the supplement or even the complement of man, but is whatever may be folded in this word: 'So God created man, male and female.' What the man and woman nature is when both are blended in that sweet wedding of the souls, growing ever holier and purer as human passion falls away, so is God to me, Father and Mother too. For 'God created man in his own image, male and female."

Miss Kate Field truly and pertinently says in regard to social conditions 100 years hence: "All depends on our women. If they marry for love and not for convenience, if they cultivate the inside of their heads as sedulously as they now study fashion; if they 'go in' for sound bodies such as nature intended the mothers of the human race to possess; if they teach their children self-respect and respect for authority, Americans of 1993 will regard their ancestors of 1893 as little less than vulgar, ignorant heathen."

Speaking of this a Chicago daily says: "It can scarcely be questioned that under society's exacting demands certain classes of women, from a physical point of view, are deteriorating.....Marriages of convenience are often made against the dictates of will. And who can doubt that under such circumstances the types of civilization may deteriorate mentally, morally and physically."

We took notes at the World's Congress of Social Purity, and have selected the very choicest utterances for publication in next number, under the head of Gems from the Social Purity Congress. They will be the cream of the addresses, in the handiest possible form.

Henry Wood, the talented and popular author, of Boston, speaking of the Christian Life, says: "I am thankful that I received it, for the world so much needs just what it teaches that I want to do what I can to aid its circulation and call attention to it. God prosper you in your noble, unselfish work which so few are well qualified to undertake. The importance of the principles which you are striving to bring into public recognition can hardly be exaggerated--they involve the future welfare of the race.--HENRY WOOD."

The number of letters sent to the dead letter office is incredible. Many of these would have been returned to the writers if their name and address had been given on the envelope; orders are often not filled because either the name or address is illegible or omitted. Have your name and address printed on all your stationery. We will print on good stock, and send prepaid to any address at the following low prices (No. 5 white envelopes):

250 sheets Note Paper and 250 Envelopes $1.95
100 of each..... .80

Larger quantities in proportion. Agents wanted to solicit printing to whom we offer favorable terms. Address, J. B. Caldwell, 108 Franklin St.

Some Recent Books.

Koradine Letters, a girl's own book, by Dr. A. B. Stockham and Lida Hood Talbott. It is a series of most interesting, unique and helpful letters. It contains the latest and best thought of Dr. S. on various subjects; the most important being the directions for the employment of creative force, directing it to useful works of philanthropy and art, instead of wasting it in sensual thoughts and actions. $2.25. Send for terms to agents, 277 Madison st.

Everybody's Law Book is the title of the new 768-page work prepared by J. Alex. Koones, member of New York bar. It enables everyone to be his own lawyer, teaching what are your rights and how to maintain them; when to begin or when to shun a law suit; useful information, business forms, useful to all who have legal business. $2 per copy, or send 2-cent stamp for table of contents and terms to agents. Benj. W. Hitchcock, 385 6th av., N. Y.

Amore, a philosophical novel by Mrs. Elizabeth Boynton Harbert, and published by the author, at Evanston. $1.25. 1000 copies ordered by a single firm. Have read this beautiful book with pleasure, because it evinces such high aims, and discusses such practical things in so common-sense a way. Love, pure, wise and true is the true panacea for all human misery and injustice, and only as it permeates individuals and society can happiness, peace and joy come to them.

"If ye live after the flesh ye shall die." Romans viii, 13. "Now the works of flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the *kingdom* of God." Galatians v, 19-21.

"Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lust thereof." Romans xiii, 14.

In a recent letter Rev. C. E. Walker writes: "Dr. Geo. D. Herron's 'Plea from the Gospel,' speaking of overcoming through the blood of the Lamb and the new civilization of the completer acceptance of Christ for all phases of this life, says, 'then children shall be no more the accidents of lust, but the offspring of prayer, and every human occupation shall be a communion with God.' Pg. 108. I think there are others, to us unknown, who are finding the scarlet thread of truth, and joining in our prayer that the standard of life in heaven may become the standard in earth (Matt. 6:10). We deny the doctrine of imputed righteousness and clamor for the church to take the position that we are no holier than we live. Allied with Jesus Christ as righteous we 'are righeous even as he is righteous', provided we live righteously; the gospel of Christ 'is the power of God unto salvation', and salvation from sin rather than in sin. O, for power to make clear the truth of God, and to see the Christ-life permeate society from 'the top-crust' down to slumdom and below- even to where unclean souls are anywhere this side of hell.—C. E. WALKER.

The highest possibilities of the race depend upon pure and natural sexual relations, those governed by mutual love, desire and virtuous intelligence.

Business Notices.

C. Gregory, Sandwich, Ill., has a patent stove-pipe-holding collar that prevents pipe being pushed far enough to shut off the draft. Sample, 25c.

Parkhill M'f'g Co., Fitchburg, Mass., make a specialty of toile du nord, a superior article of gingham dress goods. Samples mailed free on application to all who mention this paper.

In our autumn issue of '92, we called attention to a $4.00 Ladies' Dongola Kid Boot that was mailed postpaid to all parts of the country, by the Allen Shoe Co., 7 Temple Place, Boston, Mass. We have worn and thoroughly tested these celebrated boots, and most heartily recommend them to our readers. The manufacturers have lately added many new styles and for $2.50 they will mail Dongola Kid or Cloth tops, in both opera and common sense, button or lace, and with or without patent leather tips. All they need to know is your size, width and style of toe and heel. If not fully satisfied as to fit and quality they will refund your money. They make ladies' boots in all styles and qualities from $1.50 to $5.00 all fully warranted to be equal to those sold for $2.50 to $8. They solicit correspondence. Don't fail to mention Christian Life when you order. ED.

The Ella Reed Home.

In one of Boston's most picturesque suburbs, there has lately been erected a cozy house, which is set in the midst of seven acres of sloping meadows and pine woods. Passers-by see nothing unusual in the building or its surroundings, and the knowledge that they are the property of a woman excites little more than casual interest. But the fact that that woman has earned enough at the point of a needle to purchase the house and lot, and the use to which they have been dedicated are certainly worthy of consideration. The story in itself is not remarkable, except that it illustrates the wonderful pluck, perseverance, and unselfishness of a noble character.

Miss Cyntha Bates was born in the quiet village of Richmond, Me. The district school gave her her education, and at sixteen she began teaching in the neighboring village of Litchfield. She had an intense desire to go to college, and looked with longing eyes toward Mt. Holyoke, but her ambition for a collegiate education was not gratified, her yearnings being regarded as mere whims, brought into being by the absence of her brothers at college. So she gave up her dreams and passed fourteen years in the eventful round of country teaching, and at the age of thirty went to Boston and took a business college course, and in 1878 began her business career.

At that time there was much discussion as to reform in woman's dress, and Miss Bates saw her opportunity. She invested her small capital in material for woolen undergarments, and hired a room up three flights of stairs, at the corner of Tremont and Winter streets. "And there, "she says, "I threaded my needle and went to work."

Her work was so excellent and her personality so pleasing that customers who found their way to the heights in which the busy woman toiled, were sure to come again. Slowly but steadily her business increased, and the demand for her wares made it necessary for her to employ many helpers, and improved knitting machines were purchased for the better manufacture of the material. Six years ago a larger space was hired in the same building, and the little room overlooking the tree-tops of the common was enlarged and there Miss Bates still carries on her constantly-increasing business.

During all these years of up-hill work this observant woman had not been shut up within herself, but had looked about and seen the dark side of city life. Effects of poverty and intemperance upon innocent little children touched her heart, and she longed to be able to lessen their misery.

She relates in a characteristic way how bitterly she grew to feel, thinking of these things, which ought, she reasoned, to be entirely unknown in a land of so many churches. She was walking along Copley Square one autumn evening and feeling particularly disturbed over this very question. As she passed the church the sweet strains of vesper music floated from the organ and she was impelled to enter. By one of those mysterious circumstances often called chance, the lesson preached from the pulpit that night was upon the very question so near her heart. Words fell from the lips of that wonderful speaker that put the matter in an entirely new light, and Miss Bates realized, as never before, her own duty in helping to make the world happier.

"And so you see," she always says, when praised for generosity in making her home at Sharon a shelter for unfortunate little children, "it is all owing to Phillips Brooks. If I had not heard those earnest words at that vesper service, I might have spent the rest of my life in thinking what other people ought to do, without making any effort myself."

At the laying of the cornerstone of the home in September, 1892, with impressive ceremonies, Bishop Brooks took part, and one of his last acts before his consecration was the christening of the twin boys who are the beginning of the small but happy family which this loving, tender-hearted foster-mother will gather about her.

Miss Bates calls her house the Ella Reed Home, in memory of a beloved niece who was in deepest sympathy with the plan, and whose short life was one of truest devotion and faithfulness to others. It is beautifully situated and planned for comfort; it has two large parlors, into which the sunshine pours all day, for the express use of the children and their nurses.

Miss Bates' face reflects her kindly,

sympathetic nature. She is sensible, practical, and thoroughly sincere; her business success, which has not been gained by luck, but by hard work in the face of many trying obstacles, is something remarkable. She employs thirty women, who find in her a true friend, a wise counselor, and many a heart has been lightened of its heavy burden by the timely assistance of this generous, unassuming woman, who is an example for all daughters of America.—S. M. BROWN.

Literary Progress.

What is Social Purity? Mrs. Chandler. 5c. An very excellent tract.

The Pennsylvania Nationalist, J. H. Foster, editor, 1312 Filbert st., will be sent weekly, 3 months for 5c.

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Dr. Foote's Health Monthly is a worthy publication, deserving more than ordinary praise. It is very ably edited, well printed, interesting and valuable. While disclaiming religion it is not irreligious, but in every way manifests the true spirit of Christian charity. It is 50c. per year, and we shall be pleased to send it, clubbed with CHR. LIFE, for 75c. per year.

The Law of Laws, by S. P. Wait is a late book issued by the Arena Publishing Co., Boston. It contains 256 well-written pages upon the origin, nature and destiny of the soul. "It is offered as a contribution to the thought of that unnumbered fraternity of spirits whose numbers are found wherever souls are sensitive to the impact of the truth and feel another's burden as their own."

The Arena is still in the front rank of the monthlies, and its editorials are as fine in diction as they are earnest and practical in advocating reform upon advanced and unpopular lines. That a whisky manufacturer is permitted to defend his nefarious business in a well-written article, and that another unknown writer, business the guise of fiction, is given a place for an irreverent, unjust and scandalous tirade against an earnest and zealous body of Christians, indicates that the Arena, in its liberality, has reached the danger line of inconsistency. Anarchy and murder are as deserving of defense as the damnable business of dram selling, and highway robbery is as honorable as the traducing of character. We trust the Arena will repair these breaches in its record. $5 per year, and well worth the price.

Mental Life and Culture: Essays and Sketches, by Julia Duhring, edited by her brother, Louis A. Duhring. J. B. Lippincott Co., Philadelphia, Pa. It contains 256 pages divided into 46 interesting chapters. From the chapter devoted to "Training Children" we copy the following:

"Fine clothes, handsome houses, fast horses, princely yachts, athletic games, and above all, money, are by most young people infinitely better understood, therefore more valued, than bodily soundness and high-breeding." The cause for this is declared to be natural. It is inherited, and effectively taught, by example at least, on all sides. If a man has wealth comparatively few care to ask if he came by it honestly, if they may but bask in the glare of his presence. The young unconsciously imbibe such pernicious precepts. "Children," the author says, "are as strongly marked with individuality as their progenitors;" but this fact "is practically ignored." It touches upon numerous phases of life and duty. Among these is a chapter on "Public School Examinations an Injury." It declares that "The true aim of education is not to outshine others, but to do fairly by one's own abilities. It is to advance day by day, swiftly if possible, steadily at all hazards, with a given task.... Under teaching as now carried on there are many sham students, very few genuine ones." The chapter on "Dull People's Wit" will prove very comforting and helpful to many, and lead to the development of latent powers. It is a valuable book, worthy of careful perusal and study.

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Public Opinion.

n unpopular subject, I know, fight against man's strongest but you have truth and right side, and, therefore *must* sucrs. Dr. Dio Lewis.

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ect knowledge of the laws of a Christian standpoint is the tage of every boy and girl, which we send them out to ous influences to run chances of ;e from a vicious and vitiating ıt.—Mrs. A. G. Lord, a public or many years and minister of el.

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MEN are more frightened by words today than by ideas. If one can but couch his thought in acceptable forms it will be received in quarters where, did he utter it squarely, he would be cast out as evil. —Frances E. Willard, in May *Arena*.

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To All Who Believe in the Rights of Motherhood, the Rights of Children, and the Happiness and Purity of Home.

Since July, 1887 we have been publishing THE CHRISTIAN LIFE in the interest of what we think are foundational principles, that must precede the highest and best development of all that is good and desirable in humanity.

It appears to us that right generation, spiritual, mental and physical, transcends every other interest in importance, and is indeed the only means that will secure equal and exact justice to all; and it also seems that the great hindrance to the accomplishment of this work is the ignorance and misinformation that exists in the minds of nearly all concerning the importance of purity and the imperative need of right thinking, speaking and acting in regard to all that pertains to reproduction.

Among the mass of incorrect teaching none is more prolific of evil than the misinterpretation held and practiced by the church, that degrades the position of woman, and sanctions the worst of social vices, if performed under protection of a marriage ceremony. Such teaching and practice are directly contrary to the spirit and teachings of Christ.

Our aim from the beginning has been to disseminate correct physiological truth and right and just interpretation of scripture, until the truth of purity shall so permeate the minds of the people that right living will be the rule instead of the exception.

Up to June 25th, 1892, we had issued 21 numbers of the quarterly, and 230 numbers of the weekly, each from two to ten thousand copies. These have been sent to every state and territory in the union, and to many foreign countries. Reports received from all quarters indicate that great good has been accomplished, and that greater good would result from wider circulation of purity literature.

The expenses of the work have thus far been partly met by subscription receipts and the contributions of members. The rest, to the extent of some $500 per year, has been borne by the publishers. They would be willing to continue this arrangement, but it is impracticable and impossible to carry on the work and at the same time do justice to business obligations

Unless the work can be made fully self-sustaining, it will be necessary for us to temporarily neglect it, until we can earn outside a sufficient amount to carry it on and meet our necessary expenses.

We must have a large increase of subscriptions, and this we hope to secure through an increase in the number of members, who see the need of our publication and will actively co-operate with us. If we should give 50 per cent. yearly cash dividends, we would soon have plenty of money. Yet how superior to mere pecuniary reward is the rich harvest to be reapt from sowing the truth in regard to the rights of the coming generation, the rights of motherhood, and the purity and happiness of the home! The good to be thus accomplised can not be estimated in dollars and cents. We have only to contemplate the influence of a good, true home, and to contrast it with that of its opposite, to realize what it means to win people to purity and uprightness of life.

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No great and truly noble person can be born of a tyrannical, ignorant father, or a degraded, enslaved mother. The highest inheritance to offspring can only come from a union of mutual supreme affection, where true love is the rule of life, where vitality is conserved, and no natural law violated. When these conditions shall prevail the results will be marvelous. By obedience to wise and just laws set forth in CHRISTIAN LIFE, a generation would result surpassing the highest attainments that have heretofore been reached, in virtue, wisdom, spiritual, mental and bodily vigor—in all that goes to make perfected, ennobled manhood and womanhood.

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The more widely these truths can be spread, the more people will be effected, and the greater will be the happiness, prosperity and strength of humanity.

If you have any suggestions to propose respecting purity work we shall be very glad to receive and consider them.

We ask for $1.000 for the total expenses of the year. This amount could be secured by 200 shares, and would enable us to more than double the influence of the paper.

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"Your work is on the line of the highest and holiest reform the world ever saw."

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CHARACTER FORMATION.

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Mrs. Jenness-Miller's Mother and Babe, a portfolio of instruction for women before and after the coming of baby. It has chapters on Motherhood a Natural Function; Baby's Right to be Well Born; When Women should Refuse Motherhood; Dress, Diet and Exercise During Pregnancy; The Supreme Moment; Dress for Baby; Common Sense in the Care of Mother and Baby. It also contains diagrams and cut paper patterns for mother during pregnancy, adjustable undergarments and dress with drapery; cut paper patterns for baby, etc. Here is an extract from this excellent book: "It has often seemed to me that motherhood is robbed of much of its charm by the unsightly way in which women endeavor to disguise their condition. I shall be glad when we learn to look upon expectant motherhood as a holy and beautiful consecration, when women shall no longer shrink from public observation, or fear the rough, low joke. I believe that it rests with women to silence vulgar suggestions by their own dignity of bearing at this time, and I do not think that it is too much to hope that in a state of higher civilization men will reverently remove their hats to even stranger women who are expecting so holy a consummation of womanhood. The first step toward purity of public sentiment is, I think, the establishment of a suitable dress which will be generally recognized as refined and not offensive to good taste, and therefore as not unduly conspicuous or unpleasantly suggestive."

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OF

WOMEN STUDENTS

OF

CAMBRIDGE AND OXFORD

AND OF THEIR SISTERS.

BY

MRS HENRY SIDGWICK.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.
1890

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INTRODUCTION.

MUCH interest has been at various times expressed in the question of the effect of a university course of study on the health of women, and many statements both favourable and unfavourable have been made about it. But authentic and detailed information as to observed facts can scarcely be said to have existed hitherto in England on this subject. It is true that those of us who had carefully watched the growth of the women's colleges at Cambridge and Oxford, and were intimately acquainted with large numbers of the students and had followed their careers, had decided views on the matter, and to us it seemed that the alarm so often expressed was groundless; or to speak more accurately, that though harm might in individual cases be done by study—just as it might by balls or lawn-tennis—this harm was of an accidental, not necessary character, and might easily be avoided by reasonable care. But our view was formed on a general impression; it might be said that we were unduly affected by the favourable cases,—by the delicate girls to whom our attention had necessarily been directed and whom we had seen pass through their college course uninjured and sometimes distinctly benefited in health,—by the healthy wives and mothers whom we saw around us; and it might even be said that we were biassed by a desire to arrive at a favourable conclusion. In any case general impressions founded on experience, though more valuable than general impressions *not* founded on experience, are but impressions still, and it appeared to us eminently desirable to check and test them by actual statistics as soon as possible.

In 1887 sufficient time seemed to have elapsed since the foundation of the Colleges, and a sufficient number of students to have completed their course to make it worth while to undertake a statistical enquiry into their health. Accordingly a Committee was formed consisting of Mrs Latham, formerly Mistress of Girton College,

Miss G. E. M. Jackson, formerly a student of Girton College, Cambridge, Miss Alice Gardner, formerly a student and then resident lecturer of Newnham College, Cambridge, Miss I. T. Don, formerly a student and afterwards assistant to the Principal at Somerville Hall, Oxford, and Miss M. E. Benson, formerly a student of Lady Margaret Hall, Oxford, with myself as secretary. The Committee have received valuable help and suggestions from the Principals of the Colleges and Halls at Cambridge and Oxford included in the enquiry, and from others. In particular, in the somewhat laborious work of tabulating the answers received, much assistance has been given by friends and especially by Miss Alice Johnson, without whose help the work would hardly have been accomplished even at this late date.

The first duty of the Committee was to draw up a schedule of questions to be addressed to former students. In this we were greatly assisted by a similar enquiry which was conducted some years ago in America, and the results of which were published in 1885[1]. Through the kindness of American friends we obtained copies of the schedule of questions used there, and we framed our own to a great extent on the same model. We decided, however, after much consideration to omit some very important questions which had been put in America, as to details of health, mainly because enquiry led us to believe that the reluctance of many people to answer them would so far reduce our returns as to more than counterbalance the value of the additional information received. The direct questions as to health were thus reduced to the enquiry "Has your health been *a* excellent, *b* good, *c* fair, *d* poor, *e* bad, between the ages of 3 and 8 years, 8 and 14 years, 14 and 18 years, at the time of entering College, during College life, and since leaving College?" and an invitation to give particulars of any disorder from which the person enquired of might have suffered.

It is of course impossible to secure absolute uniformity of standard in the estimates of their health made by different people in order to answer our question. We considered, however, firstly, that by requiring our informants to divide health into as many as five degrees (excellent, good, fair, poor, bad), an approximation to uniformity would be secured; secondly, that on the whole divergences from an

[1] Health Statistics of Women College Graduates. Report of a Special Committee of the Association of Collegiate Alumnæ, Annie G. Howes, Chairman; together with Statistical Tables collated by the Massachusetts Bureau of Statistics of Labor. Boston: Wright and Potter Printing Co., 18, Post Office Square. 1885.

ideal scale would be as much in one direction as in the other—that about as many people for instance would call excellent health good as would call good health excellent—so that the average would be but little affected by the differences of view; and thirdly that at any rate the same standard would be kept in view by each person in describing her health at different periods of her life, so that we should obtain a tolerably correct view of any changes in her health.

The remaining sections of the schedule consisted of enquiries as to family health, as to individual history before going to College, as to conditions of College life, and as to history after leaving College; the object of which was mainly to throw light on the causes that might have affected health. We concluded with an invitation to the student answering to give any further explanations required in her special case, and to offer any suggestions which might tend in her opinion to raise the physical standard in her own College. The American schedule was in these sections altered somewhat to suit our English conditions, but their plan sufficiently adhered to for purposes of comparison. We also introduced some additional questions, which might, it was thought, throw further light on the causes of good or bad health. The exact questions asked will be found at full length in Appendix A.

Besides the schedule of questions relating to her own health, a similar schedule of questions (omitting those about College life) was sent to each student, to be filled in for the sister nearest to her in age, whether older or younger, who had attained the age of 21 and had not been to College; or should she have no sister fulfilling these conditions, to be filled in for the first cousin nearest her in age who fulfilled them. In this way we have obtained a parallel series of statistics with which to compare those about the students;—a feature in our enquiry which we think greatly adds to its value. By selecting sisters and cousins as the subject of the second set of statistics, we have secured that they shall relate to women of about the same age as the students, and having lived in approximately similar conditions, with the one exception of College life; and by rigidly defining which sisters and cousins it was to be, we have prevented any selection on grounds connected with health. One point as regards these statistics about sisters needs noting. We deliberately left it to the option of the students whether they should themselves fill in the schedules for their sisters, or should ask the sisters to do so, because we felt that in many cases the additional difficulty introduced by requiring the sisters

to do it would prevent the information being sent to us. In the majority of cases the students have themselves filled them in for their sisters and often without consultation with the latter, so that the information is in a sense at second hand,—or rather is given from an external instead of an internal point of view. One result is that the reports about sisters are less complete than those about the students themselves, but I see no reason to think that they are less trustworthy as far as they go.

The schedules were sent out in April, 1887, accompanied by a printed letter in which the object of the enquiry was explained, and the importance of unbiassed information urged. This letter will be found in Appendix B.

In June, 1887, it was agreed to include those students who were then leaving College, or who had then completed a three years' course. These have been kept apart from the others in the tables, because in their case there was little or no interval between their leaving College and sending in their reports.

In the autumn of 1887, when about 482 answers had been received, a fresh appeal with fresh copies of the schedules were sent to all those who had not yet answered, except those who lived so far away as Australia and New Zealand. The letter sent on this second application will be found in Appendix C.

I now proceed to explain to whom the schedules of questions were sent, and what returns have been counted. The American statistics were collected from the graduates of twelve Colleges and Universities included in the Association of Collegiate Alumnæ, under whose auspices the statistics were collected. This association aims at admitting only those Colleges which attain a certain standard, and there is sufficient uniformity in the system pursued in them to make it possible to class them all together. But in England the state of things is more complicated and more anomalous. The Universities of Cambridge and Oxford do not give degrees to women, though they admit women to the examinations for degrees in honours, and though women may share in almost all the educational advantages of the place. On the other hand the University of London, which—owing to the length of time the examinations have been open to women, and the number of women who have availed themselves of them—is the most important of those which confer degrees on women, is not a university at all in the sense in which the word is usually understood, but only an examining board, which takes no account of

when, where, or how the candidates who present themselves for examination have obtained their education. The educational course involved in preparing for a London degree is therefore of an exceedingly indefinite kind; it is often pursued in the evenings while other work is carried on in the day; at least part of it is often carried on while still at school; and intervals of many years may elapse between the preliminary and intermediate and between the intermediate and final examinations. It would obviously be of little advantage to compare the effects on health of such a course as this, with those of the definite periods of study involved in the education given at Cambridge and Oxford. In fact it may almost be said that in England university education for women is dissociated from university degrees. This is not strictly true, for University *College*, London, admits women to its lectures in preparation for the London degree, and at Owens College, Manchester, and elsewhere some provision is made for women preparing for the degrees of the Victoria University. Moreover there are certain Colleges for women,—as Bedford College, Westfield College at Hampstead, and now also Holloway College and others[1],—where women may *reside* and study and are prepared for London degrees, and these might be compared with the Colleges at Cambridge and Oxford; but the great difference in the examinations would have made classification somewhat difficult, and the addition to our numbers obtained by including these students would have been comparatively small. We decided therefore to confine our enquiries to students of Newnham and Girton Colleges at Cambridge and of Lady Margaret and Somerville Halls at Oxford.

The students of these Colleges naturally fall into four classes.

(1) First, and for our purposes most important, is the class of students who have resided for three years or more and have read for examinations for degrees in honours, that is for Tripos examinations at Cambridge and for Final Honour Schools (including with these the Women's examination, which exists in some subjects not represented in the Final Honour Schools but the standard of which is supposed to be the same) at Oxford. These will be described as Honour Students. Women who took Tripos examinations informally before they were formally open to them are included. So also are a small number of students who were examined, but failed to obtain honours, as it is assumed that in their case any strain involved in preparing for the examination would

[1] This is not of course an exhaustive statement of the opportunities for academic education enjoyed by women.

be as great as if they had succeeded in their effort. In the American enquiry, the students were asked whether they studied but little, moderately or severely. We did not put this question because we believed that very different standards would be adopted by different persons in this matter. But probably our Honour students may for present purposes be compared with those who reported themselves to have studied severely in America.

(2) The second class of students consists of those who resided and studied for three years or more, but either did not read for any examination, or not for Honours. These will be described as three-year students.

(3) The third class of students resided for two years and will be described as two-year students.

(4) The fourth class resided for one year and will be described as one-year students. But we have excluded from our table American students who resided for one year only, of whom there have been thirteen, because many of these had previously passed through a more complete College course in America and some of those who were kind enough to answer our questions, filled in their schedules with particulars of the American course instead of the English one. To have included these would have introduced more complication into our tables than seemed desirable, so the best plan appeared to be to leave out all Americans who had resided for only one year.

There are at Cambridge and Oxford three terms in the year. Students who resided for less than three terms are omitted altogether[1]: students who resided for four terms have been counted with one-year students; for five or seven terms with two-year students; and for eight terms or more with three-year students.

The addresses of a small number of students who had resided for a year or more could not be ascertained. This was the case with about five Newnham students, and two or three Girton students. These have not been counted, nor have four others whose schedules were returned to us from the dead letter office. It is probable that others never reached the persons for whom they were intended, though they were not returned to the post office, but this must of course remain uncertain.

[1] Schedules were in several cases inadvertently sent to students who had resided for less than three terms, because they were not distinguished from others in the lists used, and to those of them who filled in their schedules we feel as much obliged as if the results had been used in the tables. They have not moreover been merely put aside, but any remarks of value, or opinions expressed, have been duly noted.

After making the above-mentioned deductions the numbers we had to deal with were as follows:

TABLE I.

Number of Students to whom questions were sent and number who answered.

		Number who might have sent returns			Number who did send returns			Percentage of those who might have sent returns who did so
		Before 1887	Of 1887	Total	Before 1887	Of 1887	Total	
Newnham College Founded in 1871	Honour students	105	31	136	100	30	130	95·59
	Other three year students	28	3	31	24	3	27	87·10
	Two-year students[1]	92	8	100	79	5	84	84·00
	One-year students	109	4	113	91	4	95	84·07
	All Newnham students	334	46	380	294	42	336	88·42
Girton College Founded in 1869	Honour students	118	18	136	93	18	111	81·62
	Other three year students	25	4	29	18	3	21	72·41
	Two-year students	7	1	8	4		4	
	One-year students	3		3	1		1	
	All Girton students	153	23	176	116	21	137	77·84
Lady Margaret Hall Founded in 1879	Honour students	10	2	12	10	1	11	91·66
	Other three year students	7		7	6		6	
	Two-year students[2]	14	3	17	12	3	15	
	One-year students	20		20	16		16	
	All Lady Margaret students	51	5	56	44	4	48	85·71
Somerville Hall Founded in 1879	Honour students	12	6	18	9	6	15	83·33
	Other three year students	3	2	5	3	2	5	
	Two-year students[3]	15	1	16	13	1	14	
	One-year students	10	2	12	7		7	
	All Somerville students	40	11	51	32	9	41	80·39
All Colleges		578	85	663	486	76	562	84·77

The Percentage of returns from all Honour students is 88·41

The Percentage of returns from Honour and other Three year students is 87·17

[1] These include 2 who took Tripos Examinations.

[2] These include 3 who took Final Honour Examinations.

[3] These include 3 who took Final Honour Examinations.

The percentage of replies received, as shewn in this table, is I think very creditable to the students, and shews their willingness to have the question looked into as thoroughly as possible. In America the percentage of replies was 54·65—705 out of 1290—and it is stated that this percentage is above the average gathered by similar statistical methods.

We have not included in Table I. a certain number of students at Oxford who were not attached to either Lady Margaret or Somerville Halls, but who were in the same relation to the University studies and examinations as if they had been. Schedules of questions were sent to these, and several of them sent in replies, and four of them—namely 2 Honour students who resided for three years and left before 1887, 1 two-year student who left in 1887, and 1 one-year student who left in 1887—are included in subsequent tables. But these unattached students often live with their families at Oxford, and there was so much difficulty in ascertaining what the 'residence' and course of study of the six or seven who did not reply amounted to, that we decided to ignore them.

Eleven students have died, one at College and ten since and have all been counted with the others. Their friends were asked to fill in the papers for them and kindly did so in seven cases.

In estimating the value of the returns received, it is important to ascertain as far as possible whether the averages would have been materially affected one way or the other, had the answers which we have not received been forthcoming. This would of course be the case if answers were withheld on any uniform ground connected with health. As students are generally rather enthusiastic about their College life, the bias one would perhaps fear would be a tendency to suppress returns unfavourable to it; though on the other hand one who thinks that College life has made her ill, is not likely to share the general enthusiasm about it, and I think that I can trace in the expressions of one or two who have sent unfavourable returns, a certain satisfaction in the opportunity of expressing their feelings.

Perhaps the most satisfactory way of judging whether the withholding of replies has materially affected the average, is to examine into the cases which have been withheld. This is easy to do in the case of Newnham Honour Students, of whom 130 out of 136 have sent in replies. Of the remaining 6,—whom I shall call *A*, *B*, *C*, *D*, *E* and *F*,—*A* was one of the earlier students; she has always enjoyed robust health, I believe, and certainly seemed very well when I last saw her

some years ago. *B* was not very strong, and some time after leaving College had an illness; she had been for some years head mistress of a girls' High School when I last heard of her, which was since the statistics were collected, and was I believe well. *C*—an American student—found the climate trying; she was at the head of an educational institution in America when last heard of, which was also since the statistics were collected. *D* had a good deal of family trouble while at College, and was I believe—then at any rate—not very strong. She has been assistant mistress in a large High School for girls almost ever since she left College, now a good many years ago. *E* is married and in Australia. I learnt that she had a baby soon after the time when the schedules would have reached her, and this may have prevented her sending any reply; no second set of papers was sent to students in Australia. She had very good health as a student and we believe has it still. *F* was distinctly delicate, suffered from asthma and other things, but is believed to have had less asthma at College than previously. After she left College she went abroad for a year for her health I believe, and I learn from a friend who saw her a few months ago that she seemed well.

I think it will be generally agreed that the averages would have been but little affected by returns from these students even had their numbers been less small in proportion to the whole than it is. It must be admitted, however, that the Newnham returns shew a temporary deterioration of health at College as compared with health between 14 and 18 years of age, which is not shewn by the whole body of Honour students, and this may be due to the fact that the percentage of returns from Newnham honour students is (as is shewn by Table I.) considerably larger than that of the whole body of honour students. In other words we must allow it to be possible, that if all the Colleges had sent in an equally large proportion of replies the report would have been slightly less good than it is. The percentage of excellent and good health is for Newnham honour students:—between 8 and 14 years of age 71 per cent., between 14 and 18 years of age 71 per cent., during College life 68 per cent., present health 75 per cent. The corresponding figures for all honour students are:—70 per cent., 67 per cent., 68 per cent., and 75 per cent.—the difference being that a superiority temporarily possessed by Newnham students between 14 and 18 years of age is not maintained. The percentages of poor and bad health for the same periods are for Newnham honour students:—12 per cent., 7 per cent., 13 per

cent., 7 per cent.; and for all honour students:—10 per cent., 10 per cent., 10 per cent., 6 per cent.[1] The remainder of course in each case report fair health.

In tabulating the returns received, it is convenient to arrange them in a smaller number of groups than was done in Table I. Accordingly the Honour Students are divided (1) into students who left before 1887, who are again subdivided into Newnham students, Girton students and Oxford students, (the latter group comprising students of the two Oxford Colleges and of the Oxford Association); and (2) students who left in 1887. As regards these last and also the Three-year (not-honour) students, the Two-year students, and the One-year students the division among the Colleges is not shewn at all. The sisters and cousins are generally classed in two groups only, namely (1) sisters of Honour and Three-year students, and (2) sisters of Two- and One-year students—the word sister being used to include cousins. But the first group is further divided for the purposes of Table III., which shews their health at different periods of their lives, into sisters of students who were at Newnham, at Girton, and at Oxford, and of students who left in 1887. The numbers thus arranged are as follows.

TABLE II.

Classification of Students and of their Sisters.

Students		Sisters (including cousins)		
Honour students who left before 1887	Newnham 100 Girton 93 Oxford 21	Sisters of Honour and Three year students who left before 1887	Of Newnham students 111 Of Girton students 79 Of Oxford students 22	
Honour students who left in 1887	55	Sisters of Honour and Three-year students who left in 1887	52	
All Honour students	269	All sisters of Honour and Three-year students		264
Three year (not Honour) students	59	Sisters of Two- and One-year students, of whom 12 are sisters of students who left in 1887		186
Two-year students	118			
One-year students	120			
Total	566	Total		450
		Of these 382 are sisters and 68 are cousins.		

[1] In Table III. the Newnham Honour students who left in 1887 are not shewn separately from those of other Colleges, so that the above figures cannot all be deduced from that table.

The remaining tables relate (1) to Individual Health (Tables III. to VIII.), (2) to Family Health (Tables IX. to XIII.), (3) to Personal History apart from Marriage (Tables XIV. to XXI.), (4) to Marriage and Children (Tables XXII. to XXIX.), (5) to College Life (Tables XXX. to XXXIII.), and (6) to students whose health improved or deteriorated at College (Tables XXXIV. to XL.). In Table XLI. the results of the enquiry in England and in America are compared.

Individual Health.

In these tables a new item will be found not explicitly enquired about in the schedules sent round, namely 'Present health'. This means health in 1887 when the reports were sent in. And it has been introduced mainly in order to make a comparison possible between students who had just left College, or sisters who had just attained the age of twenty-one and others; for 'health since leaving College' hardly had a meaning in the case of students who filled in the schedules when they left, nor had 'health since 21' in the case of sisters of just that age. In the majority of cases there is no reason to suppose that present health would have been described differently from health during the latest period dealt with in the schedule, and it has accordingly been assumed to be the same. In others, however, present health has been explicitly described by students on the schedule, or in accompanying letters, or statements have been made shewing in what way it differs from the average health of the preceding period, and in these cases the necessary modifications have been introduced accordingly.

TABLE III.

Shewing the State of Health at Different Periods of Life.

	State of Health							
	Excellent	Good	Fair	Poor	Bad	Dead	Unstated	Aggregates
Newnham Honour students before 1887								
From 3 to 8 years of age	33	33	14	10	4		6	
From 8 to 14 years of age	33	33	20	9	4		1	
From 14 to 18 years of age	27	41	25	5	2			
At time of entering College	28	48	16	7	1			100
During College life	23	44	20	13				
Since leaving College	27	47	19	6	1			
Present health	26	50	16	6		2		
Girton Honour students before 1887								
From 3 to 8 years of age	32	28	21	8	2		2	
From 8 to 14 years of age	31	29	26	6	1			
From 14 to 18 years of age	28	32	22	10	1			
At time of entering College	33	32	20	7	1			93
During College life	27	32	27	5	2			
Since leaving College	30	37	22	4				
Present health	31	37	20	5				
Oxford Honour students before 1887								
From 3 to 8 years of age	11	6	2	2				
From 8 to 14 years of age	8	10	1	2				
From 14 to 18 years of age	6	5	7	2	1			
At time of entering College	8	8	5					21
During College life	7	10	3	1				
Since leaving College	8	7	4	2				
Present health	10	5	4	2				
ALL HONOUR STUDENTS BEFORE 1887								
From 3 to 8 years of age	76	67	37	20	6		8	
From 8 to 14 years of age	72	72	47	17	5		1	
From 14 to 18 years of age	61	78	54	17	4			
At time of entering College	69	88	41	14	2			214
During College life	57	86	50	19	2			
Since leaving College	65	91	45	12	1			
Present health	67	92	40	13		2		
Honour students who completed their course in 1887								
From 3 to 8 years of age	25	18	7	2	3			
From 8 to 14 years of age	22	21	7	4	1			
From 14 to 18 years of age	20	20	10	4	1			
At time of entering College	15	28	6	6				55
During College life	17	22	11	4	1			
Since leaving College	15	16	6	1			17[1]	
Present health	17	25	11	2				
ALL HONOUR STUDENTS								
From 3 to 8 years of age	101	85	44	22	9		8	
From 8 to 14 years of age	94	93	54	21	6		1	
From 14 to 18 years of age	81	98	64	21	5			
At time of entering College	84	116	47	20	2			269
During College life	74	108	61	23	3			
Since leaving College	80	107	51	13	1		17[1]	
Present health	84	117	51	15		2		

[1] Completed a three years' course of study in 1887.

TABLE III. (*continued*).

	State of Health							
	Excellent	Good	Fair	Poor	Bad	Dead	Unstated	Aggregates
Three year (not Honour) students								
From 3 to 8 years of age	22	22	6	6	2		1	
From 8 to 14 years of age	17	23	11	6	2			
From 14 to 18 years of age	10	23	15	11				
At time of entering College	12	21	18	8				59
During College life	14	18	18	7	2			
Since leaving College	14	24	14	5	1		1[1]	
Present health	14	24	14	6	1			
Two year students								
From 3 to 8 years of age	36	40	21	8	5		8	
From 8 to 14 years of age	27	47	26	8	5		5	
From 14 to 18 years of age	27	42	33	9	3		4	
At time of entering College	22	54	27	15				118
During College life	27	38	39[2]	14				
Since leaving College	22	43	32	15	4	1	1[3]	
Present health	23	47	32	8	6	2		
One year students								
From 3 to 8 years of age	35	42	20	8	2		13	
From 8 to 14 years of age	32	38	35	7	1		7	
From 14 to 18 years of age	22	44	40	11	1		2	
At time of entering College	26	51	33	9	1			120
During College life	26	52	30	10	2			
Since leaving College	30	45	30	10	4		1[3]	
Present health	31	45	28	9	4	3		
ALL STUDENTS								
From 3 to 8 years of age	194	189	91	44	18		30	
From 8 to 14 years of age	170	201	126	42	14		13	
From 14 to 18 years of age	140	207	152	52	9		6	
At time of entering College	144	242	125	52	3			566
During College life	141	216	148	54	7			
Since leaving College	146	219	127	43	10	1	20[1]	
Present health	152	233	125	38	11	7		
Sisters of Newnham Honour and other three year students before 1887								
From 3 to 8 years of age	25	40	15	18	7		6	
From 8 to 14 years of age	22	43	26	13	4		3	
From 14 to 18 years of age	19	42	30	13	7			111
From 18 to 21 years of age	19	46	26	13	7			
Since 21 years of age	21	38	34	13	3		2[4]	
Present health	20	41	33	14	2	1		
Sisters of Girton Honour and other three year students before 1887								
From 3 to 8 years of age	30	16	10	10	7		6	
From 8 to 14 years of age	26	21	12	15	2		3	
From 14 to 18 years of age	22	23	24	9	1			79
From 18 to 21 years of age	25	23	20	8	3			
Since 21 years of age	19	32	18	7	3			
Present health	21	31	17	6	3	1		

[1] Completed a three years' course of study in 1887.
[2] One of these died at College after a short illness.
[3] Left in 1887.
[4] Only just 21 years of age.

TABLE III. (*continued*).

	State of Health							
	Excellent	Good	Fair	Poor	Bad	Dead	Unstated	Aggregates
Sisters of Oxford Honour and other three year students before 1887								
From 3 to 8 years of age	6	10	3	3				
From 8 to 14 years of age	7	10	4	1				
From 14 to 18 years of age	5	9	7	1				22
From 18 to 21 years of age	6	10	4	2				
Since 21 years of age	6	7	5	1			3[1]	
Present health	5	10	6	1				
SISTERS OF ALL HONOUR AND OTHER THREE YEAR STUDENTS BEFORE 1887								
From 3 to 8 years of age	61	66	28	31	14		12	
From 8 to 14 years of age	55	74	42	29	6		6	
From 14 to 18 years of age	46	74	61	23	8			212
From 18 to 21 years of age	50	79	50	23	10			
Since 21 years of age	46	77	57	21	6		5[1]	
Present health	46	82	56	21	5	2		
Sisters of Honour and other three year students who finished in 1887								
From 3 to 8 years of age	19	20	4	7	2			
From 8 to 14 years of age	15	24	6	6	1			
From 14 to 18 years of age	10	19	16	6	1			52
From 18 to 21 years of age	13	18	15	5	1			
Since 21 years of age	11	19	18	2	1		1[1]	
Present health	10	23	17	1	1			
SISTERS OF ALL HONOUR AND OTHER THREE YEAR STUDENTS								
From 3 to 8 years of age	80	86	32	38	16		12	
From 8 to 14 years of age	70	98	48	35	7		6	
From 14 to 18 years of age	56	93	77	29	9			264
From 18 to 21 years of age	63	97	65	28	11			
Since 21 years of age	57	96	75	23	7		6[1]	
Present health	56	105	73	22	6	2		
Sisters of two and one year students								
From 3 to 8 years of age	42	65	29	23	11		16	
From 8 to 14 years of age	32	76	51	11	7		9	
From 14 to 18 years of age	32	72	44	27	10		1	
From 18 to 21 years of age	34	69	54	27	2			186
Since 21 years of age	27	78	49	23	5		4[1]	
Present health	28	78	49	25	5	1		
ALL SISTERS								
From 3 to 8 years of age	122	151	61	61	27		28	
From 8 to 14 years of age	102	174	99	46	14		15	
From 14 to 18 years of age	88	165	121	56	19		1	
From 18 to 21 years of age	97	166	119	55	13			450
Since 21 years of age	84	174	124	46	12		10[1]	
Present health	84	183	122	47	11	3		

[1] Just 21 years of age.

Summary of Table III.

Shewing the percentage who have enjoyed excellent or good health, fair health, and poor or bad health at different periods.

	State of Health			State of Health		
	Excellent or Good per cent.	Fair per cent.	Poor, Bad or Dead per cent.	Excellent or Good per cent.	Fair per cent.	Poor, Bad or Dead per cent.
	Honour students before 1887 (Total number 214)			All Honour students (Total number 269)		
From 3 to 8 years of age	69·42	17·96	12·62	71·26	16·86	11·88
From 8 to 14 ,,	67·62	22·06	10·32	69·78	20·15	10·07
From 14 to 18 ,,	64·96	25·23	9·81	66·54	23·79	9·67
At time of entering College	73·36	19·16	7·48	74·35	17·47	8·18
During College life	66·82	23·37	9·81	67·66	22·68	9·66
Present Health	74·30	18·69	7·01	74·72	18·96	6·32
	Three year (not Honour) students (Total number 59)			All students (Total number 566)		
From 3 to 8 years of age	75·86	10·35	13·79	71·45	16·98	11·57
From 8 to 14 ,,	67·80	18·64	13·56	67·09	22·78	10·13
From 14 to 18 ,,	55·93	25·43	18·64	61·97	27·14	10·89
At time of entering College	55·93	30·51	13·56	68·20	22·08	9·72
During College life	54·24	30·51	15·25	63·08	26·15	10·77
Present Health	64·41	23·73	11·86	68·02	22·08	9·90
	Sisters of Honour and other three year students before 1887 (Total number 212)			Sisters of All Honour and other three year students (Total number 264)		
From 3 to 8 years of age	63·50	14·00	22·50	65·87	12·70	21·43
From 8 to 14 ,,	62·62	20·38	17·00	65·12	18·60	16·28
From 14 to 18 ,,	56·60	28·77	14·63	56·44	29·17	14·39
From 18 to 21 ,,	60·85	23·59	15·56	60·61	24·62	14·77
Present Health	60·37	26·42	13·21	60·99	27·65	11·36
	All sisters (Total number 450)					
From 3 to 8 years of age	64·70	14·45	20·85			
From 8 to 14 ,,	63·45	22·76	13·79			
From 14 to 18 ,,	56·34	26·95	16·71			
From 18 to 21 ,,	58·45	26·44	15·11			
Present Health	59·34	27·11	13·55			

The first point that strikes one about Table III. is that throughout life the students in the aggregate maintain a higher standard of health than their sisters. We cannot credit College life with this, as the difference begins at the age of 3, though in the case of Honour students it is more marked after College. Some difference in this direction would arise from the fact that the class of 'sisters' was not defined so as to exclude those who may be too great invalids to think of going to College. But we should expect any such to appear among those whose health is bad or poor, and the 'bad' and 'poor' columns, as regards Honour students and their sisters, will not account for the whole of the difference. Comparing the percentages for all Honour students and their sisters for the periods (1) from 14 to 18, (2) during College life and from 18 to 21, and (3) present health, we find that about 5 per cent. more sisters than students are reported to have had poor or bad health during each of the three periods, and that on the other hand about 10, 7 and 14 per cent. more students than sisters enjoyed excellent and good health in the three periods respectively; shewing a marked superiority in the students even apart from those whose health was actually bad. If we compare all students with their sisters, we find that between the ages of 14 and 18 about 6 per cent. more students than sisters had excellent or good health, and 6 per cent. fewer had poor or bad health. During College life 5 per cent. more students had excellent or good health, and 5 per cent. fewer had poor or bad health than sisters between the ages of 18 and 21; and the present health of about 9 per cent. more students than sisters is excellent or good against about 4 per cent. fewer with poor or bad health. The superiority of the health of students, as reported, is more marked if we distinguish excellent from good, and poor from bad health. It cannot, I think, be attributed to bias, conscious or unconscious, arising from a desire to make a report favourable to College life, because, as already remarked, the superiority appears before going to College and therefore before College life can have had any effect. It may, nevertheless, be due to the fact that the students have in the majority of cases filled in the schedules for their sisters, if there is a tendency in persons generally, or at any rate in young women, to overrate the physical ailments and weaknesses of others in proportion to their own. Some people believe that there is this tendency. I am not inclined to think so myself, and therefore believe that the superiority of the students' health over that of the sisters is real. If this be so, two possible explanations suggest themselves. It may be that a higher average of physical vigour is

implied in the desire to go to College. Or,—taking it in connection with Table XX. which shews the occupations of students and their sisters, and from which it may I think be inferred that more students than sisters are supporting themselves,—it seems possible that the more healthy members of a family are, on the average, expected to obtain remunerative work and accordingly to prepare themselves for it, while the others do not.

In this discussion we have compared the period from 18 to 21 in the sisters' lives with the period of College life of the students, and this comparison was intended in drawing up the questions. It appears, however, from Table XXX., shewing the age at entering College, that from the age of 19 to that of 22 are the commonest years for Honour students to spend at College, while the average age at entering College is between 21 and 22.

In comparing the students' health with that of their sisters, we have left out of account the health at entering College, to which nothing in the sisters' table corresponds. Turning now to this item we notice that, as compared with health at entering, there is a falling off in health at College, though the former standard is completely recovered afterwards, at least as regards Honour students[1]. I think however that this falling off is to some extent apparent only. The health at entering, being the health at a particular moment, is not exactly comparable with the health throughout a period; and it tends to appear comparatively too high for two reasons, firstly because students do not generally come to College during an illness, but defer coming until they are better, whereas a similar illness occurring during their College course may depress the average health during the period; and secondly, because the moment of coming to College is generally at the end of the summer holidays when the health is likely to be slightly above its average at other times of the year. Still, after making allowance for these considerations, there remains, I think, some real temporary depression of average health at College. For the average health at College, though higher than that between 14 and 18, is not so much higher as the average health of the sisters from 18 to 21 is above their average health from 14 to 18; and this although the *present* health of

[1] If we take all students there appears to be a decrease of ·18 per cent. in excellent and good present health as compared with health at entering College, and a corresponding increase in poor and bad health; whereas the excellent and good health of the honour students increased by ·37 per cent., and the poor and bad health decreased by 1·86 per cent.

the students shews a greater improvement as compared to their health from 14 to 18 than their sisters' does. This subject is more fully discussed further on when we come to examine in detail the cases of students whose health either deteriorated or improved at College.

Table III., the one just discussed, exhibits the net result of changes of health between the different periods, but it does not shew the whole amount of change because changes in one direction are balanced against changes in the other. In Table IV. we shew the actual numbers whose present health had improved or deteriorated as compared to their health between 14 and 18. It will be seen that—as is implied in what was said in the last paragraph—more have improved than deteriorated both of students and of sisters, but especially of students. In a still larger number of cases there is no change.

TABLE IV.

Shewing the number whose Present Health has improved or deteriorated as compared with their health between 14 *and* 18.

	Honour students before 1887			Honour students of 1887	All Honour students		Three year (not Honour) students	All three year students	
	Newnham	Girton	Oxford						
	No.	No.	No.	No.	No.	Per cent.	No.	No.	Per cent.
Improved	31	31	10	14	86	31·97	24	110	33·54
Deteriorated	25	19	3	15	62	23·05	16	78	23·78
Unchanged	44	43	8	26	121	44·98	19	140	42·68
Totals	100	93	21	55	269	100·00	59	328	100·00

	Two year students	One year students	All students		Sisters of all three year students		Sisters of two and one year students	All sisters	
	No.	No.	No.	Per cent.	No.	Per cent.	No.	No.	Per cent.
Improved	31	36	177	31·27	70	26·51	56	126	28·00
Deteriorated	40	27	145	25·62	59	22·35	48	107	23·78
Unchanged	47	57	244	43·11	135	51·14	82	217	48·22
Totals	118	120	566	100·00	264	100·00	186	450	100·00

In Table V. the health at different periods is compared with present health in a more elaborate way, and it has been worked out for Honour and other three year students and their sisters only.

TABLE V.

Present Health compared with Health between 14 *and* 18, *at entering College, and during College life; and in the case of sisters compared with health between* 14 *and* 18, *and between* 18 *and* 21.

	Present Health	Health between 14 and 18					Health at entering College					Health during College life					Totals
		Excellt	Good	Fair	Poor	Bad	Excellt	Good	Fair	Poor	Bad	Excellt	Good	Fair	Poor	Bad	
Honour students before 1887 *Newnham*	Excellent	15	8	2	1		15	9	2			16	7	2	1		26
	Good	8	24	15	3		9	28	8	5		7	30	8	5		50
	Fair	3	7	4		2	2	9	4		1		5	8	3		16
	Poor	1	1	3	1		1	1	2	2			1	1	4		6
	Dead		1	1			1	1					1	1			2
	Totals	27	41	25	5	2	28	48	16	7	1	23	44	20	13		100
Girton	Excellent	19	8	3	1		25	6				24	5	2			31
	Good	6	16	10	4	1	5	21	8	2	1	2	23	11	1		37
	Fair	2	6	8	4		3	5	9	3		1	4	13		2	20
	Poor	1	2	1	1				3	2				1	4		5
	Totals	28	32	22	10	1	33	32	20	7	1	27	32	27	5	2	93
Oxford	Excellent	5	2	2		1	6	2	2			5	5				10
	Good		1	3	1		1	4				1	4				5
	Fair		1	2	1			1	3			1		2	1		4
	Poor	1	1				1	1					1	1			2
	Totals	6	5	7	2	1	8	8	5			7	10	3	1		21
Honour students of 1887	Excellent	11	4	1	1		11	6				16	1				17
	Good	7	11	5	1	1	3	16	5	1		1	20	4			25
	Fair	2	5	3	1		1	6	1	3			1	7	3		11
	Poor			1	1					2					1	1	2
	Totals	20	20	10	4	1	15	28	6	6		17	22	11	4	1	55
ALL HONOUR STUDENTS	Excellent	50	22	8	3	1	57	23	4			61	18	4	1		84
	Good	21	52	33	9	2	18	69	21	8	1	11	77	23	6		117
	Fair	7	19	17	6	2	6	21	17	6	1	2	10	30	7	2	51
	Poor	3	4	5	3		2	2	5	6			2	3	9	1	15
	Dead		1	1			1	1					1	1			2
	Totals	81	98	64	21	5	84	116	47	20	2	74	108	61	23	3	269

TABLE V. (*continued*).

	Present Health	Health between 14 and 18					Health at entering College					Health during College life					Totals
		Excellt	Good	Fair	Poor	Bad	Excellt	Good	Fair	Poor	Bad	Excellt	Good	Fair	Poor	Bad	
Three year not Honour students	Excellent	6	5	2	1		9	3	1	1		10	4				14
	Good	3	7	8	6		3	11	7	3		4	10	5	4	1	24
	Fair	1	7	4	2			5	7	2			3	10	1		14
	Poor		3	1	2			1	3	2			1	3	1	1	6
	Bad		1						1						1		1
	Totals	10	23	15	11		12	20	19	8		14	18	18	7	2	59
ALL HONOUR AND OTHER THREE YEAR STUDENTS	Excellent	56	27	10	4	1	66	26	5	1		71	22	4	1		98
	Good	24	59	41	15	2	21	80	28	11	1	15	87	28	10	1	141
	Fair	8	26	21	8	2	6	26	24	8	1	2	13	40	8	2	65
	Poor	3	7	6	5		2	3	8	8			3	6	10	2	21
	Bad		1						1						1		1
	Dead		1	1			1	1					1	1			2
	Totals	91	121	79	32	5	96	136	66	28	2	88	126	79	30	5	328

	Present Health	Health between 14 and 18					Health between 18 and 21					Totals
		Exlnt	Good	Fair	Poor	Bad	Exlnt	Good	Fair	Poor	Bad	
Sisters of Honour and other three year students	Excellent	35	9	9	1	2	41	10	4		1	56
	Good	12	57	28	7	1	10	67	20	6	2	105
	Fair	7	23	32	9	2	8	15	36	12	2	78
	Poor	2	4	5	9	2	3	5	4	7	3	22
	Bad			1	3	2	1			2	3	6
	Dead			2					1	1		2
	Totals	56	93	77	29	9	63	97	65	28	11	264

In interpreting this table it should be noticed that—calling lines of figures read across the paper rows, and those read down the paper columns—the *column* headed 'Totals' gives the numbers whose present health is excellent, good, fair, etc., and the *rows* beginning 'Totals' give the numbers who had excellent, good, etc. health between 14 and 18, at entering College, and during College life; with similar periods for sisters. All the figures in *rows* headed (for instance) 'excellent' refer to those whose present health is excellent, and all those in (for instance) the *column* headed 'Health at entering College excellent' refer to those whose health was excellent at that time. Thus if we take for illustration

the division relating to all Honour students, we see that of the 84 whose present health is excellent, only 57 had excellent health at entering College, and of the remainder 23 had good health and 4 had fair health. Or again of the 116 whose health was good when they entered College, 23 have now got excellent health, 69 good health, 21 fair health, 2 poor health and 1 is dead. If we draw a diagonal across any of the squares of figures, from the left hand top corner to the right hand bottom one, the numbers on the diagonal shew how many of each degree of health have retained that degree, so that their present health is the same as it was at the period under consideration. Those above the diagonal have improved, and those below the diagonal have deteriorated.

The next three tables relate to illnesses and deaths. The tables about illnesses are given for what they are worth, but it is obvious that the returns under this head are incomplete, and that this is especially the case as regards sisters; which is natural enough, since one both knows and remembers less about one's sisters' ailments than about one's own, and more about the general average of one's sisters' health than about the special causes of failure in it. One thing which I think proves the incompleteness of the returns is the very small extent to which certain very common ailments are reported, ailments which any woman, who has had to do with girls of either the educated or uneducated classes, knows to be more frequent than would appear from the list of disorders reported. Indeed this list seemed to us altogether so misleading and imperfect that I have not thought it worth giving *in extenso* at all.

That the sisters' illnesses are even less completely reported than those of the students, may be inferred from the fact that though, as we have seen, the sisters' average health is lower, a smaller percentage of them have, according to the returns, suffered from disorders, and that the average number of disorders reported for each one who has suffered is 1·76 for students and 1·51 for sisters. It appears probable that the illnesses omitted from the sisters' list are mainly temporary and slight ones, since it is in the case of those whose present health is excellent or good that their absence is marked. Another indication of imperfect memory as regards sisters' illnesses is to be found in the fact that a much larger proportion of them are undated than is the case with the students' illnesses.

In filling in the schedules some students have explicitly excluded 'childish illnesses' by which I understand that they generally meant

measles, whooping cough, scarlatina (that is presumably mild scarlet fever, not apparently having serious consequences), chicken pox and mumps. For the sake of uniformity therefore we have omitted these illnesses in all cases.

TABLE VI.

Number reported as having Suffered from Disorders as compared with Present Health.

	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Honour Students before 1887							
Newnham							
Reporting Illnesses	17	41	14	6		1	79
Not Reporting any	9	9	2			1	21
Totals	26	50	16	6		2	100
Girton							
Reporting Illnesses	18	29	17	2			66
Not Reporting any	13	8	3	3			27
Totals	31	37	20	5			93
Oxford							
Reporting Illnesses	8	3	3	2			16
Not Reporting any	2	2	1				5
Totals	10	5	4	2			21
ALL HONOUR STUDENTS BEFORE 1887							
Reporting Illnesses	43	73	34	10		1	161
Not Reporting any	24	19	6	3		1	53
Totals	67	92	40	13		2	214
Honour Students of 1887							
Reporting Illnesses	5	15	7	2			29
Not Reporting any	12	10	4				26
Totals	17	25	11	2			55

TABLE VI. (*continued*).

	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
ALL HONOUR STUDENTS							
Reporting Illnesses	48	88	41	12		1	190
Not Reporting any	36	29	10	3		1	79
Totals	84	117	51	15		2	269
Three year, not Honour Students							
Reporting Illnesses	8	20	10	5	1		44
Not Reporting any	6	4	4	1			15
Totals	14	24	14	6	1		59
Two year Students							
Reporting Illnesses	10	31	21	7	5	2	76
Not Reporting any	13	16	11	1	1		42
Totals	23	47	32	8	6	2	118
One year Students							
Reporting Illnesses	18	31	19	9	3	3	83
Not Reporting any	13	14	9		1		37
Totals	31	45	28	9	4	3	120
ALL STUDENTS							
Reporting Illnesses	84	170	91	33	9	6	393
Not Reporting any	68	63	34	5	2	1	173
Totals	152	233	125	38	11	7	566
Sisters of Honour and other three year Students							
Reporting Illnesses	27	64	52	21	6	2	172
Not Reporting any	29	41	21	1			92
Totals	56	105	73	22	6	2	264
Sisters of two and one year Students							
Reporting Illnesses	**9**	**43**	**34**	**21**	**5**	**1**	**113**
Not Reporting any	**19**	**35**	**15**	**4**			**73**
Totals	**28**	**78**	**49**	**25**	**5**	**1**	**186**

TABLE VI. (*continued*).

	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
ALL SISTERS							
Reporting Illnesses	36	107	86	42	11	3	285
Not Reporting any	48	76	36	5			165
Totals	84	183	122	47	11	3	450
PERCENTAGE REPORTING ILLNESSES							
Students	55·26	72·96	72·80	86·84	81·81	85·71	69·43
Sisters	42·87	58·47	70·49	89·36	100·00	100·00	63·33

The explanations already given of Table V. will make Table VI., and other 'comparison tables' to be given later, easy to understand.

TABLE VII.

Total number of illnesses reported for different periods.

	Students	Sisters
For Students before going to College and Sisters before 18 years of age	325	129
For Students at and after College and Sisters after 18 years of age	184	157
For Students both before and after going to College and Sisters both before and after 18 years of age	154	54
Undated	27	91
Totals	690	431

TABLE VIII.

Number of deaths and their causes.

	Honour students	Two year students	One year students	All students	Sisters
Consumption			1	1	2
Tubercular disease	1			1	
Mesenteric consumption		1		1	
Spinal disease and general break up					1
Childbirth	1		1	2	
Blood clot			1	1	
Inflammation of the bowels		1		1	
Totals	2	2	3	7	3

Further particulars as to five of those who have died will be found under the head of present health of married women.

No inference can be drawn from any comparison between the number of students and the number of sisters who have died, because the question whether the form should be filled up for the sister nearest in age who lived to grow up, or for the living sister nearest in age, has been decided differently by different students. On the other hand no returns have been received for 4 students who have died. Three of these were two-year students who died of Roman fever, consumption and physical accident respectively. The fourth was a one-year student, the cause of whose death is unknown to me.

Family Health.

The next five tables relate to Family Health, and the first four of these are worked out as comparison tables, the nature of which has already been explained. The object of these is to enable us to judge whether any connection is traceable between the present health of the subjects of our enquiry and their family health; and to facilitate this we have appended to each of the tables an 'Ideal' section, in which is shewn what the most probable distribution of the numbers would have been by pure chance, assuming the present health of students and the present health of their parents, or the healthiness of their families, etc., to be given. In calling these tables 'Ideal' I simply distinguish them from the tables representing the actual facts, and I mean nothing more than that they shew the most probable distribution of the numbers supposing the two phenomena under consideration—e.g. the students' health and the parents' health—to be absolutely independent of each other. It is clear that it is in divergences from these ideal tables that the connection, if any, between the present health of students and the health of their families will reveal itself[1].

[1] It may make it easier for some readers to understand our conclusions if we explain fully how an Ideal Table is made. Let us take as an example the Ideal section in Table IX. where the health of students is compared with the health of parents. We start with the following facts:—There are 566 students, of whom 385 have excellent or good health, 125 fair health, and 56 poor or bad health; also 127 have both their parents alive and well, 245 have one parent in poor health or dead, 181 have both parents in poor health or dead, and 13 make no statement about their parents. The question is how should we expect to find the healthiness of the students distributed in relation to the healthiness of their parents if we knew that one had no effect on the other? First we dismiss the unstated cases; as it is of no interest to know how these

TABLE IX.

Health[1] *of Parents compared with Present Health of Students and of Sisters.*

HEALTH OF PARENTS	Present Health of Students						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Honour Students before 1887							
Newnham							
Father and Mother good	6	13	2	1			22
,, good ,, poor	5	5	1	3			14
,, ,, ,, dead	1	6	3			1	11
,, poor ,, good		5					5
,, dead ,, ,,	5	2	6	1			14
,, and ,, poor	1	2					3
,, poor ,, dead		3	1				4
,, dead ,, poor	3	2					5
,, and ,, dead	4	10	3	1		1	19
Not given	1	2					3
Totals	26	50	16	6		2	100
Girton							
Father and Mother good	9	7	5	1			22
,, good ,, poor	3	9	2	1			15
,, ,, ,, dead	3	2	3	1			9
,, poor ,, good	4	3					7
,, dead ,, ,,	6	7	3				16
,, and ,, poor							
,, poor ,, dead		1					1
,, dead ,, poor	3	3	3				9
,, and ,, dead	3	5	4	1			13
Not given				1			1
Totals	31	37	20	5			93

would have been distributed by chance, we subtract them before proceeding further; they are only included in the ideal table at all in order to make the totals the same as the real table. As, among those students who have made no statement about their parents, 10 are in excellent or good health, 1 in fair health, and 2 in bad health, the numbers we have to deal with are 375 having excellent or good health, 124 having fair health, and 54 having poor or bad health, making a total of 553. The 127 students, therefore, whose parents are both in good health must be distributed under the three heads of having 'excellent or good health', 'fair health' and 'poor or bad health', in proportion to the numbers 375, 124 and 54. Thus by pure chance $\frac{375}{553} \times 127$ should be the number whose parents have good health and who have good health themselves, and so forth; and similarly with the students whose parents are both in bad health, etc. These numbers are not of course usually integers, but for simplicity we take the nearest integer for our table.

[1] In these tables the parents' health is divided into poor and good only. Excellent, good and very fair are classed as 'good,' fair, poor and bad as 'poor.'

TABLE IX. (*continued*).

HEALTH OF PARENTS	Present Health of Students						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Oxford							
Father and Mother good	3	1	1	1			6
,, good ,, poor	1	1					2
,, ,, ,, dead	1	1		1			3
,, poor ,, good			1				1
,, dead ,, ,,	1		2				3
,, and ,, poor	1						1
,, poor ,, dead		1					1
,, dead ,, poor	3						3
,, and ,, dead		1					1
Not given							
Totals	10	5	4	2			21
Honour Students of 1887							
Father and Mother good	8	10	2	2			22
,, good ,, poor		1	3				4
,, ,, ,, dead	1	5	3				9
,, poor ,, good	1	1					2
,, dead ,, ,,	3	1	1				5
,, and ,, poor	2		1				3
,, poor ,, dead		2					2
,, dead ,, poor		2	1				3
,, and ,, dead	1	2					3
Not given	1	1					2
Totals	17	25	11	2			55
ALL HONOUR STUDENTS							
Father and Mother good	26	31	10	5			72
,, good ,, poor	9	16	6	4			35
,, ,, ,, dead	6	14	9	2		1	32
,, poor ,, good	5	9	1				15
,, dead ,, ,,	15	10	12	1			38
,, and ,, poor	4	2	1				7
,, poor ,, dead		7	1				8
,, dead ,, poor	9	7	4				20
,, and ,, dead	8	18	7	2		1	36
Not given	2	3		1			6
Totals	84	117	51	15		2	269
Three year (not Honour) Students							
Father and Mother good	4	5	1	2			12
,, good ,, poor	3	4					7
,, ,, ,, dead		3	1	2			6
,, poor ,, good	1	1	1	1			4
,, dead ,, ,,	2	4					6
,, and ,, poor	1	1	1		1		4
,, poor ,, dead		1	1				2
,, dead ,, poor	2	1	3				6
,, and ,, dead	1	4	5	1			11
Not given			1				1
Totals	14	24	14	6	1		59

TABLE IX. *(continued).*

HEALTH OF PARENTS	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Two year Students							
Father and Mother good	6	9	5	1	2		23
,, good ,, poor		7	5				12
,, ,, ,, dead	2	3	1		3	1	10
,, poor ,, good		6	2	1	1		10
,, dead ,, ,,	13	4	6	1			24
,, and ,, poor		3	2			1	6
,, poor ,, dead		1	3				4
,, dead ,, poor		2	5	3			10
,, and ,, dead	2	9	3	1			15
Not given		3		1			4
Totals	23	47	32	8	6	2	118
One year Students							
Father and Mother good	5	6	6		2	1	20
,, good ,, poor	5	6	2	3	1		17
,, ,, ,, dead	3	2	4				9
,, poor ,, good	4	1	1				6
,, dead ,, ,,	3	7	4				14
,, and ,, poor	1	3	1	1	1		7
,, poor ,, dead	1	1	1	1			4
,, dead ,, poor		6	1	3			10
,, and ,, dead	7	13	8	1		2	31
Not given	2						2
Totals	31	45	28	9	4	3	120
ALL STUDENTS							
Father and Mother good	41	51	22	8	4	1	127
,, good ,, poor	17	33	13	7	1		71
,, ,, ,, dead	11	22	15	4	3	2	57
,, poor ,, good	10	17	5	2	1		35
,, dead ,, ,,	33	25	22	2			82
,, and ,, poor	6	9	5	1	2	1	24
,, poor ,, dead	1	10	6	1			18
,, dead ,, poor	11	16	13	6			46
,, and ,, dead	18	44	23	5		3	93
Not given	4	6	1	2			13
Totals	152	233	125	38	11	7	566
Sisters of Three year Students							
Father and Mother good	14	27	19	4	1	1	66
,, good ,, poor	7	11	10		1	1	30
,, ,, ,, dead	9	14	11				34
,, poor ,, good	1	7	2	4			14
,, dead ,, ,,	7	14	5	5			31
,, and ,, poor	1	3	5		1		10
,, poor ,, dead		2	6	1			9
,, dead ,, poor	7	7	3	1	1		19
,, and ,, dead	8	15	11	6	2		42
Not given	2	5	1	1			9
Totals	56	105	73	22	6	2	264

TABLE IX. (*continued*).

HEALTH OF PARENTS	Present Health of Students						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Sisters of Two- and One-year Students							
Father and Mother good	7	14	8	2	1		32
,, good ,, poor	2	13	9	2			26
,, ,, ,, dead	3	9	1	6			19
,, poor ,, good	2	3	3	1			9
,, dead ,, ,,	5	13	9		1		28
,, and ,, poor		3	5	2	1		11
,, poor ,, dead	2	3	2	1			8
,, dead ,, poor	2	5	4	3	2		16
,, and ,, dead	3	9	8	7		1	28
Not given	2	6		1			9
Totals	28	78	49	25	5	1	186
ALL SISTERS							
Father and Mother good	21	41	27	6	2	1	98
,, good ,, poor	9	24	19	2	1	1	56
,, ,, ,, dead	12	23	12	6			53
,, poor ,, good	3	10	5	5			23
,, dead ,, ,,	12	27	14	5	1		59
,, and ,, poor	1	6	10	2	2		21
,, poor ,, dead	2	5	8	2			17
,, dead ,, poor	9	12	7	4	3		35
,, and ,, dead	11	24	19	13	2	1	70
Not given	4	11	1	2			18
Totals	84	183	122	47	11	3	450

Parents' Health	Present Health			Totals
	Excellent and Good	Fair	Poor, Bad and Dead	
CONDENSED TABLE FOR ALL STUDENTS				
Both parents in good health	92	22	13	127
One parent in good health and one in poor health or dead	168	55	22	245
Both in poor health or dead	115	47	19	181
Unstated	10	1	2	13
Totals	385	125	56	566
IDEAL TABLE FOR ALL STUDENTS				
Both good	86	29	12	127
One good, one poor or dead	166	55	24	245
Both poor or dead	123	40	18	181
Unstated	10	1	2	13
Totals	385	125	56	566

TABLE IX. (*continued*).

Parents' Health	Present Health			Totals
	Excellent and Good	Fair	Poor, Bad and Dead	
CONDENSED TABLE FOR ALL SISTERS				
Both good	62	27	9	98
One good, one poor or dead	120	50	21	191
Both poor or dead	70	44	29	143
Unstated	15	1	2	18
Totals	267	122	61	450
IDEAL TABLE FOR ALL SISTERS				
Both good	57	28	13	98
One good, one poor or dead	112	53	26	191
Both poor or dead	83	40	20	143
Unstated	15	1	2	18
Totals	267	122	61	450

Comparing the 'Ideal' with the 'Condensed' sections of Table IX. it appears that of the students whose parents both have good health, the number in excellent or good health exceeds by about 7 per cent. that which would have been most probable by pure chance; and there is a corresponding deficiency in the number enjoying excellent or good health among those whose parents are both in poor health or dead. The poor and bad health of students, however, is distributed very nearly as it most probably would be by chance. The connection of the sisters' health with that of their parents is somewhat more marked, and with them this connection does shew itself in the distribution of poor and bad health.

The true connection between the health of the parents and that of the children is no doubt, however, masked in this table by the fact that old age is the cause of the poor health and death of many of the parents. We have therefore attempted to throw further light on the subject by means of Table X., in which is shewn, for Honour and other three-year students and their sisters, the present health of those whose parents have died otherwise than by physical accident before the natural term of life.

TABLE X.

Shewing whether Parents have died under the age of 55 otherw than from accident, and comparing this with Present Health Students and Sisters.

Whether either Parent died under 55	Present Health of Students						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Honour Students before 1887							
Newnham							
Both parents	1	3	2				6
One parent	8	14	6	2		1	31
Neither	17	33	8	4		1	63
Unstated							
Totals	26	50	16	6		2	100
Girton							
Both parents	1	1	1				3
One parent	5	6	6	1			18
Neither	25	30	13	3			71
Unstated				1			1
Totals	31	37	20	5			93
Oxford							
Both parents							
One parent	1	3	2	1			7
Neither	9	2	2	1			14
Unstated							
Totals	10	5	4	2			21
Honour Students of 1887							
Both parents	1	1					2
One parent	2	9	3				14
Neither	13	15	8	2			38
Unstated	1						1
Totals	17	25	11	2			55
ALL HONOUR STUDENTS							
Both parents	3	5	3				11
One parent	16	32	17	4		1	70
Neither	64	80	31	10		1	186
Unstated	1			1			2
Totals	84	117	51	15		2	269

TABLE X. (*continued*).

Whether either Parent died under 55	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Three-year, not Honour, Students							
Both parents							
One parent	1	7	8	1			17
Neither	13	17	6	5	1		42
Unstated							
Totals	14	24	14	6	1		59
SISTERS OF ALL HONOUR AND OTHER THREE-YEAR STUDENTS							
Both parents	3	3	1	1	1		9
One parent	16	23	22	7	1		69
Neither	37	78	49	14	4	2	184
Unstated		1	1				2
Totals	56	105	73	22	6	2	264

Whether either Parent died under 55	Present Health			Totals
	Excellent and Good	Fair	Poor, Bad and Dead	
CONDENSED TABLE FOR ALL HONOUR AND OTHER THREE-YEAR STUDENTS				
Both parents	8	3		11
One parent	56	25	6	87
Neither	174	37	17	228
Unstated	1		1	2
Totals	239	65	24	328
IDEAL TABLE FOR ALL HONOUR AND OTHER THREE-YEAR STUDENTS				
Both parents	8	2	1	11
One parent	63	18	6	87
Neither	167	45	16	228
Unstated	1		1	2
Totals	239	65	24	328
CONDENSED TABLE FOR SISTERS				
Both parents	6	1	2	9
One parent	39	22	8	69
Neither	115	49	20	184
Unstated	1	1		2
Totals	161	73	30	264
IDEAL TABLE FOR SISTERS				
Both parents	6	2	1	9
One parent	42	19	8	69
Neither	112	51	21	184
Unstated	1	1		2
Totals	161	73	30	264

A comparison of actual with ideal tables here shews us that among students whose parents are either both alive or lived beyond the age of 55, the number enjoying excellent or good health exceeds by about 4½ per cent. what we should expect by chance, and there is a corresponding deficiency of excellent and good health among those whose father or mother died, otherwise than by accident, before attaining that age. A similar but less marked divergence from the 'ideal' distribution of excellent and good health obtains among the sisters.

TABLE XI.

Hereditary Tendency to Disease as compared with Present Health.

Report as to Hereditary Tendency to Disease[1]	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Honour Students before 1887							
Newnham							
Tendency	10	28	7	4		2	51
No tendency	15	18	8	1			42
No statement	1	4	1	1			7
Totals	26	50	16	6		2	100
Girton							
Tendency	8	13	8				29
No tendency	21	20	10	1			52
No statement	2	4	2	4			12
Totals	31	37	20	5			93
Oxford							
Tendency	7	3	3	1			14
No tendency	3	2	1	1			7
No statement							
Totals	10	5	4	2			21

[1] The student's own statement as to hereditary tendency to disease has in some cases been modified in accordance with her statements about family health. Thus cancer or consumption in parents or brothers or sisters has been held to constitute tendency. When a student states that she has herself inherited some ailment it is held to constitute tendency. So has the occurrence of heart disease or brain disease in several members of a family. And an answer of the form "No: Tendency to weak throats, etc." has been taken as equivalent to "Yes."

TABLE XI. (*continued*).

Report as to Hereditary Tendency to Disease.	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Honour Students of 1887							
Tendency	5	10	2	2			19
No tendency	11	13	4				28
No statement	1	2	5				8
Totals	17	25	11	2			55
ALL HONOUR STUDENTS							
Tendency	30	54	20	7		2	113
No tendency	50	53	23	3			129
No statement	4	10	8	5			27
Totals	84	117	51	15		2	269
Three-year, not Honour Students							
Tendency	4	6	8	3	1		22
No tendency	9	15	5	3			32
No statement	1	3	1				5
Totals	14	24	14	6	1		59
Two-year Students							
Tendency	6	18	15	4	2	1	46
No tendency	16	25	14	3	2	1	61
No statement	1	4	3	1	2		11
Totals	23	47	32	8	6	2	118
One-year Students							
Tendency	11	19	8	6	1	1	46
No tendency	15	21	20	3	3	1	63
No statement	5	5				1	11
Totals	31	45	28	9	4	3	120
ALL STUDENTS							
Tendency	51	97	51	20	4	4	227
No tendency	90	114	62	12	5	2	285
No statement	11	22	12	6	2	1	54
Totals	152	233	125	38	11	7	566
Sisters of Honour and Three-year Students							
Tendency	22	48	30	11	5	1	117
No tendency	31	48	35	9	1	1	125
No statement	3	9	8	2			22
Totals	56	105	73	22	6	2	264

TABLE XI. (*continued*).

Report as to Hereditary Tendency to Disease.	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Sisters of Two- and One-year Students							
Tendency	8	37	25	10	2	1	83
No tendency	18	32	22	9	1		82
No statement	2	9	2	6	2		21
Totals	28	78	49	25	5	1	186
ALL SISTERS							
Tendency	30	85	55	21	7	2	200
No tendency	49	80	57	18	2	1	207
No statement	5	18	10	8	2		43
Totals	84	183	122	47	11	3	450

Report as to Hereditary Tendency to Disease	Present Health			Totals
	Excellent and Good	Fair	Poor, Bad, and Dead	
CONDENSED TABLE FOR ALL STUDENTS				
Tendency	148	51	28	227
No tendency	204	62	19	285
No statement	33	12	9	54
Totals	385	125	56	566
IDEAL TABLE FOR ALL STUDENTS				
Tendency	156	50	21	227
No tendency	196	63	26	285
No statement	33	12	9	54
Totals	385	125	56	566
CONDENSED TABLE FOR ALL SISTERS				
Tendency	115	55	30	200
No tendency	129	57	21	207
No statement	23	10	10	43
Totals	267	122	61	450
IDEAL TABLE FOR ALL SISTERS				
Tendency	120	55	25	200
No tendency	124	57	26	207
No statement	23	10	10	43
Totals	267	122	61	450

The ideal tables, compared with the actual tables, here shew us that in the number of students reporting a hereditary tendency to disease and enjoying excellent or good health, there is a deficiency amounting to about 5 per cent. of the most probable number; and that there is a corresponding excess of poor health. Among sisters having a hereditary tendency to disease there is a deficiency of over 4 per cent. of the most probable number in excellent and good health, and a corresponding excess of poor health. These divergences from the ideal table are of course exactly balanced among those who report no hereditary tendency to disease.

The next table is intended to afford means of making a rough comparison between the present health of the subjects of our enquiry and the healthiness of their families. Like Table X. it is only worked out for Honour and other three-year students and their sisters.

TABLE XII.

Number of Brothers and Sisters in Poor Health or Dead otherwise than through physical accidents, compared with Present Health of Students and Sisters.

Brothers and Sisters in Poor Health or Dead	Present Health of Students						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Honour Students before 1887							
Newnham							
None	5	18	2			1	26
One	6	14	4			1	25
Two	6	6	4	1			17
More than two	7	10	5	5			27
Unstated	2	2	1				5
Totals	26	50	16	6		2	100
Girton							
None	9	15	5				29
One	10	4	6	1			21
Two	3	8	3	1			15
More than two	9	10	6	2			27
Unstated				1			1
Totals	31	37	20	5			93

TABLE XII. (*continued*).

Brothers and Sisters in Poor Health or Dead	Present Health						Tot
	Excellent	Good	Fair	Poor	Bad	Dead	
Oxford							
None	3		3	1			7
One	6	3					9
Two		2					2
More than two	1		1	1			3
Unstated							
Totals	10	5	4	2			21
Honour Students of 1887							
None	6	8	2				16
One	6	8	2				16
Two	3	3	2				8
More than two	1	6	5	2			14
Unstated	1						1
Totals	17	25	11	2			55
ALL HONOUR STUDENTS							
None	23	41	12	1		1	78
One	28	29	12	1		1	71
Two	12	19	9	2			42
More than two	18	26	17	10			71
Unstated	3	2	1	1			7
Totals	84	117	51	15		2	269
Three-year, not Honour, Students							
None	3	5	3	1			12
One	4	7	4				15
Two	2	3	4	3			12
More than two	5	7	3	2	1		18
Unstated		2					2
Totals	14	24	14	6	1		59
SISTERS OF HONOUR AND IER THREE-YEAR STUDENTS							
ne	21	32	16	5	1		75
)	11	23	23	7	1		65
)	12	17	15	4		1	49
e than two	12	30	18	6	3	1	70
tated		3	1		1		5
Totals	56	105	73	22	6	2	264

TABLE XII. (*continued*).

Brothers and Sisters in Poor Health or Dead	Present Health			Totals
	Excellent and Good	Fair	Poor, Bad and Dead	
CONDENSED TABLE FOR ALL HONOUR AND OTHER THREE-YEAR STUDENTS				
None	72	15	3	90
One	68	16	2	86
Two	36	13	5	54
More than two	56	20	13	89
Unstated	7	1	1	9
Totals	239	65	24	328
IDEAL TABLE FOR HONOUR AND OTHER THREE-YEAR STUDENTS				
None	65	18	7	90
One	62	18	6	86
Two	40	10	4	54
More than two	65	18	6	89
Unstated	7	1	1	9
Totals	239	65	24	328
CONDENSED TABLE FOR SISTERS OF HONOUR AND THREE-YEAR STUDENTS				
None	53	16	6	75
One	34	23	8	65
Two	29	15	5	49
More than two	42	18	10	70
Unstated	3	1	1	5
Totals	161	73	30	264
IDEAL TABLE FOR SISTERS OF HONOUR AND OTHER THREE-YEAR STUDENTS				
None	46	21	8	75
One	39	18	8	65
Two	30	14	5	49
More than two	43	19	8	70
Unstated	3	1	1	5
Totals	161	73	30	264

If we call a family in which more than two of the children are poor health, or dead otherwise than through physical accident, a

unhealthy family, Table XII. shews us that about 29 per cent. of both Honour and Three-year students and of their sisters belong to unhealthy families[1], and that this 29 per cent. furnishes $\frac{3}{4}$ of the students and $\frac{1}{2}$ of the sisters who have poor health or have died.

Table XII. further shews us that in the healthiest families, and those where only one brother or sister has poor health, the number of students in excellent or good health exceeds by about 10 per cent. the number most probable by pure chance; and that there is, of course, a corresponding deficiency in the less healthy families. Among the sisters the excess in excellent or good health is confined to the healthiest families.

Of course this estimate of the healthiness of families is only rough and in judging of its value something depends on the size of the families under consideration. The following table gives this. It is made out from the students' schedules only.

TABLE XIII.

Size of Families.

Number of Families	Number of Children in a family																	Totals
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Unstated	
Of Honour and Three-year Students	6	16	29	42	22	39	33	40	28	24	16	13	9	4	3	1	3	328
Of other Students	6	14	17	23	24	36	28	27	24	17	6	4	6	3	1	2		238
Of all Students	12	30	46	65	46	75	61	67	52	41	22	17	15	7	4	3	3	566

The average number of children in a family appears from this table to be 6·82. By 'children' here we mean students and their brothers and sisters. Half-brothers and sisters are included where mentioned, that is, in 14 cases, the aggregate number of half-brothers and sisters being seventy.

According to Ansell's 'statistics of families in the upper and professional classes' the average number of children born alive per

[1] The families where the subject of our enquiry is herself in poor health and has two brothers and sisters in poor health are of course counted as unhealthy families.

family in these classes is 4·80. His statistics were collected in 1871. From the Registrar General's Report for 1885 we learn that the ratio of births to marriages for that year was 4·52, and that the mean of the same ratio taken over 48 years was 5·30. This may be taken as the mean number of children born in English families of all classes. The divergence of our mean number from the normal is probably fully accounted for by the necessary absence from our statistics of all families (1) where there are no children, (2) where there are no daughters, which is likely to occur most in small families, (3) where all the children, or all the daughters have died before growing up, which is also likely to occur most in small families. It is probable also that families where there is only one daughter are inadequately represented, as that daughter is more likely to be wanted at home. The inclusion of half-brothers and sisters of course also slightly raises the number.

Personal History apart from Marriage.

The next eight tables relate to personal history, giving the nationality, the present ages, certain particulars of school life, and the regular occupations of the students and of their sisters.

Table XIV.

Nationality of Parents.

Nationality of Parents	Honour Students			Not Honour Students			Totals
	Newnham	Girton	Oxford	Three-year	Two-year	One-year	
Both English	106	69	21	41	79	84	400
Both Scotch	2	9	1	4	1	6	23
Both Irish	8	7		5	3	5	23
Both Welsh	2	1	1		1	2	7
Both British: that is, both natives of the British Isles, but not both English or both Scotch, etc.	14	15	4	4	22	20	79
One English, one Foreign	2	6		2	8	1	19
Both American		1	1	2	1		5
Both Foreign, but not American	1	3		1	3	2	10
Totals	130	111	28	59	118	120	566

TABLE XV.

Present Age (*in* 1887).

Present Age	Students										Sisters		
	Before 1887												
	Honour Students								Those who finished in 1887	All Students	Of Honour and other Three-year Students	Of Two- and One-year Students	All Sisters
	Newnham	Girton	Oxford	All Colleges	Three-year Students	Two-year Students	One-year Students	All before 1887					
Nineteeen years									2	2			
Twenty						1		1	3	4			
Twenty-one						1	4	5	9	14	12	10	22
Twenty-two	4	1	3	8	3	1	2	14	20	34	18	14	32
Twenty-three	9	12	3	24	2	7	4	37	9	46	12	9	21
Twenty-four	9	8	2	19	4	11	9	43	6	49	19	14	33
Twenty-five	8	11	3	22	2	7	13	44	7	51	21	9	30
Twenty-six	14	13	3	30	3	10	7	50	2	52	16	12	28
Twenty-seven	3	5	2	10	2	9	11	32	1	33	16	9	25
Twenty-eight	7	5	1	13	4	7	13	37	3	40	23	10	33
Twenty-nine	5	6		11	5	11	1	28	4	32	13	10	23
Thirty	3	6	2	11	4	4	5	24	3	27	16	12	28
Thirty-one	8	2		10	4	6	6	26	2	28	11	8	19
Thirty-two	6	4		10	2	6	8	26	3	29	12	14	26
Thirty-three	2	2		4	5	4	5	18		18	12	7	19
Thirty-four	1	3	2	6	1	6	5	18		18	8	7	15
Thirty-five	4			4	2	1	6	13	2	15	4	8	12
Thirty-six	7	1		8		4	1	13		13	2	8	10
Thirty-seven	2	1		3	1	1	3	8		8	5	5	10
Thirty-eight	2	4		6	2	3	1	12		12	10	3	13
Thirty-nine	1	2		3	1		3	7		7	6	1	7
Forty	1	3		4		2	2	8	1	9	4	1	5
Forty-one	1	1		2	1		1	4		4	8	3	11
Forty-two	1			1		1	1	3		3	4	3	7
Forty-three	1			1		2	2	5		5	2	1	3
Forty-four		1		1			2	3		3	3	1	4
Forty-five											2	1	3
Forty-six		1		1				1		1			
Forty-seven					1		1	2		2			
Forty-eight					1			1		1		1	1
Forty-nine											1		1
Fifty-one	1			1				1		1			
Fifty-four											1		1
Fifty-five												1	1
Unstated		1		1	1	3		5		5	3	4	7
Totals	100	93	21	214	51	108	116	489	77	566	264	186	450
Average present age	29·25	28·74	26·00	28·71	30·24	29·08	29·79	29·21	24·55	28·57	29·60	29·48	29·55

Average Present Age of all Newnham Students who left before 1887, 30·12.
" " Girton " " " 28·81.
" " Lady Margaret " " " 25·40.
" " Somerville " " " 27·13.

TABLE XVI.

Whether Educated at Boarding-schools, Day-schools, or at Home.

Where Educated	Students									Sisters		
	Honour Students					Not Honour Students			All Students	Of Honour and other Three-year Students	Of Two and One-year Students	All Sisters
	Before 1887			Of 1887	All Honour Students	Three-year	Two-year	One-year				
	Newnham	Girton	Oxford									
At a Boarding-school	7	5	1	7	20	10	15	19	64	26	23	49
At a Day-school	24	14	6	16	60	9	16	24	109	43	26	69
At Home	20	11	6	3	40	7	19	22	88	43	27	70
Boarding & Day-school	10	9	2	6	27	7	14	16	64	38	23	61
Boarding-school & Home	11	16	1	8	36	7	21	15	79	55	41	96
Day-school & Home	18	26	1	10	55	13	14	10	92	33	23	56
All three	10	12	4	5	31	6	19	14	70	25	22	47
Unstated										1	1	2
Totals	100	93	21	55	269	59	118	120	566	264	186	450

Boarding-houses attached to Day-schools have in this table been counted as Boarding-schools.

TABLE XVII.

Number of Examinations taken by Students before going to College, and by Sisters.

Number of Examinations taken	Students									Sisters		
	Honour Students					Not Honour Students			All Students	Of Honour and other Three-year Students	Of Two-and One-year Students	All Sisters.
	Before 1887			Of 1887	All Honour Students	Three-year	Two-year	One-year				
	Newnham	Girton	Oxford									
None	11	13	3	3	30	17	33	27	107	158	126	284
One	22	25	6	14	67	21	40	41	169	61	32	93
Two	34	20	5	14	73	11	26	24	134	27	15	42
Three	18	17	5	13	53	7	12	20	92	13	4	17
Four	6	11	1	4	22	2	4	4	32	1	6	7
Five	9	3	1	3	16	1	2	3	22	1		1
Six		1		3	4				4			
Seven		2			2		1		3			
Eight				1	1				1			
Unstated		1			1			1	2	3	3	6
Totals	100	93	21	55	269	59	118	120	566	264	186	450

The Examinations included in this table are:

Cambridge Junior, Senior and Higher Local Examinations,
Oxford Junior and Senior Local Examinations and Women's Examination,
Oxford and Cambridge Joint Board Examinations,
London University Examinations,
Edinburgh University Examinations,
Glasgow University Examinations,
Aberdeen University Examinations,
St Andrews L.L.A. Examination,
Royal University of Ireland Examinations,
Queen's College Ireland Examinations,
Irish Intermediate Examinations,
University College Bristol Examinations,
Girton Entrance and Scholarship Examination[1],
Bedford College Scholarship Examination,
Alexandra College Dublin Examination,
South Kensington Science and Art Examination (but not when the certificate is for drawing and modelling only),
Examination of the College of Preceptors,
Government Teachers' examination (teachers in Elementary schools),
Examinations of Chichester and other Training Colleges,
Some American Examinations,
Paris Teachers' Examination,
Prussian Teachers' Examination,
Vienna Teachers' Examination,
Dutch Examination for English Teachers.

[1] This has apparently been omitted by some students in filling in schedules.

TABLE XVIII.

Exercise during School years compared with Present Health.

Regularity and Amount of Exercise	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Honour Students before 1887							
Newnham							
Regular							
Under one hour		2					2
Under two hours	13	23	5	2			43
Under three hours	3	4	2	1			10
Under four and five hours	1	3					4
Considerable	1	4	1	1		1	8
Amount unstated	7	10	3	2		1	23
Irregular	1	3	3				7
No statement made		1	2				3
Totals	26	50	16	6		2	100
Girton							
Regular							
Under one hour	3	5	2				10
Under two hours	8	14	4	4			30
Under three hours	7	5	5				17
Under four and five hours	1		1				2
Considerable	2	3	1	1			7
Amount unstated	3	4	4				11
Irregular	6	3	1				10
No statement made	1	3	2				6
Totals	31	37	20	5			93
Oxford							
Regular							
Under one hour							
Under two hours	4	2	1				7
Under three hours	3		1	2			6
Under four and five hours			2				2
Considerable							
Amount unstated	3	2					5
Irregular		1					1
No statement made							
Totals	10	5	4	2			21
Honour Students of 1887							
Regular							
Under one hour		2					2
Under two hours	11	10	4	2			27
Under three hours	1	7	3				11
Under four and five hours	1	1					2
Considerable							
Amount unstated	4	3	3				10
Irregular		1	1				2
No statement made		1					1
Totals	17	25	11	2			55

TABLE XVIII. (*continued*).

Regularity and Amount of Exercise	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
ALL HONOUR STUDENTS							
Regular							
Under one hour	3	9	2				14
Under two hours	36	49	14	8			107
Under three hours	14	16	11	3			44
Under four and five hours	3	4	3				10
Considerable	3	7	2	2		1	15
Amount unstated	17	19	10	2		1	49
Irregular	7	8	5				20
No statement made	1	5	4				10
Totals	84	117	51	15		2	269
Three-year (not Honour) Students							
Regular							
Under one hour		2	1		1		
Under two hours	5	11	4	3			23
Under three hours	3	4	5	2			14
Under four and five hours	1			1			2
Considerable	1						1
Amount unstated	4	4	1				9
Irregular		3	2				5
No statement made			1				1
Totals	14	24	14	6	1		59
SISTERS OF HONOUR AND OTHER THREE-YEAR STUDENTS							
Regular							
Under one hour	2	4	4	2	1		13
Under two hours	14	25	25	2			66
Under three hours	4	21	10	2	2		39
Under four and five hours	6	4	1	1			12
Considerable	4	8	6	2			20
Amount unstated	20	24	15	5	1		65
Irregular	2	3	6	2	1	1	15
No statement made	4	16	6	6	1	1	34
Totals	56	105	73	22	6	2	264

TABLE XVIII. (*continued*).

Regularity and Amount of Exercise	Present Health			Totals
	Excellent and Good	Fair	Poor, Bad and Dead	
CONDENSED TABLE FOR ALL HONOUR AND OTHER THREE-YEAR STUDENTS				
Regular				
Under one hour	**14**	**3**	**1**	**18**
Under two hours	**101**	**18**	**11**	**130**
Under three hours	**37**	**16**	**5**	**58**
Under four and five hours and considerable	**19**	**5**	**4**	**28**
Amount unstated	**44**	**11**	**3**	**58**
Irregular	**18**	**7**		**25**
No statement made	**6**	**5**		**11**
Totals	**239**	**65**	**24**	**328**
IDEAL TABLE FOR ALL HONOUR AND OTHER THREE-YEAR STUDENTS				
Regular				
Under one hour	13	3	2	18
Under two hours	95	25	10	130
Under three hours	43	11	4	58
Under four and five hours and considerable	21	5	2	28
Amount unstated	43	11	4	58
Irregular	18	5	2	25
No statement made	6	5		11
Totals	239	65	24	328
CONDENSED TABLE FOR SISTERS OF HONOUR AND OTHER THREE-YEAR STUDENTS				
Regular				
Under one hour	6	4	3	13
Under two hours	39	25	2	66
Under three hours	25	10	4	39
Under four and five hours and considerable	22	7	3	32
Amount unstated	44	15	6	65
Irregular	5	6	4	15
No statement made	20	6	8	34
Totals	161	73	30	264
IDEAL TABLE FOR SISTERS OF HONOUR AND OTHER THREE-YEAR STUDENTS				
Regular				
Under one hour	8	4	1	13
Under two hours	40	20	6	66
Under three hours	24	11	4	39
Under four and five hours and considerable	20	9	3	32
Amount unstated	40	19	6	65
Irregular	9	4	2	15
No statement made	20	6	8	34
Totals	161	73	30	264

TABLE XIX.

Exercise during School years compared with the present health.

Kind of Exercise	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Honour Students before 1887							
Newnham							
Walking only	11	17	7	3		1	39
Walking with Calisthenics and Dancing only	5	3	2	2			12
Games, Riding, Swimming, etc., as well as Walking	10	27	5	1		1	44
No statement made		3	2				5
Totals	26	50	16	6		2	100
Girton							
Walking only	15	15	7	4			41
Walking with Calisthenics and Dancing only	1	7	2				10
Games, Riding, Swimming, etc., as well as Walking	12	15	9	1			37
No statement made	3		2				5
Totals	31	37	20	5			93
Oxford							
Walking only	3	1	1	1			6
Walking with Calisthenics and Dancing only	2	1					3
Games, Riding, Swimming, etc., as well as Walking	5	2	3	1			11
No statement made		1					1
Totals	10	5	4	2			21
Honour Students of 1887							
Walking only	7	9	3	1			20
Walking with Calisthenics and Dancing only	3	3	3	1			10
Games, Riding, Swimming, etc., as well as Walking	7	13	5				25
No statement made							
Totals	17	25	11	2			55
ALL HONOUR STUDENTS							
Walking only	36	42	18	9		1	106
Walking with Calisthenics and Dancing only	11	14	7	3			35
Games, Riding, Swimming, etc., as well as Walking	34	57	22	3		1	117
No statement made	3	4	4				11
Totals	84	117	51	15		2	269

TABLE XIX. (*continued*).

Kind of Exercise	Present Health						Totals
	Excellent	Good	Fair	Poor	Bad	Dead	
Three-year, not Honour, Students							
Walking only	4	9	9	3	1		26
Walking with Calisthenics and Dancing only.	2	6	1	1			10
Games, Riding, Swimming, etc., as well as Walking	8	6	2	2			18
No statement made		3	2				5
Totals	14	24	14	6	1		59
SISTERS OF HONOUR AND OTHER THREE-YEAR STUDENTS							
Walking only	17	55	30	9	2	1	114
Walking with Calisthenics and Dancing only	8	6	9	2			25
Games, Riding, Swimming, etc., as well as Walking	25	31	25	5	2		88
No statement made	6	13	9	6	2	1	37
Totals	56	105	73	22	6	2	264

Kind of Exercise	Present Health			Totals
	Excellent and Good	Fair	Poor, Bad and Dead	
CONDENSED TABLE FOR HONOUR AND OTHER THREE-YEAR STUDENTS				
Walking only	91	27	14	132
Walking with Calisthenics and Dancing only	33	8	4	45
Games, Riding, Swimming, etc., as well as Walking	105	24	6	135
No statement made	10	6		16
Totals	239	65	24	328
IDEAL TABLE FOR HONOUR AND OTHER THREE-YEAR STUDENTS				
Walking only	97	25	10	132
Walking with Calisthenics and Dancing only	33	9	3	45
Games, Riding, Swimming, etc., as well as Walking	99	25	11	135
No statement made	10	6		16
Totals	239	65	24	328
CONDENSED TABLE FOR SISTERS				
Walking only	72	30	12	114
Walking with Calisthenics and Dancing only	14	9	2	25
Games, Riding, Swimming, etc., as well as Walking	56	25	7	88
No statement made	19	9	9	37
Totals	161	73	30	264
IDEAL TABLE FOR SISTERS				
Walking only	71	32	11	114
Walking with Calisthenics and Dancing only	16	7	2	25
Games, Riding, Swimming, etc., as well as Walking	55	25	8	88
No statement made	19	9	9	37
Totals	161	73	30	264

Occupations	Honour Students									After leaving College. Students of 1887 omitted								Sisters		
	Before 1887			Who finished in 1887	All Honour Students	Other Three-year Students	Two-year Students	One-year Students	All Students	Honour Students				Other Three-year Students	Two-year Students	One-year Students	All Students	Of Three-year Students	Of Two- and One-year Students	All Sisters
	Newnham	Girton	Oxford							Newnham	Girton	Oxford	All Honour Students							
Household occupations only				2	2		1	2	5		4		4	1	1	2	8	29	29	58
Household & other occupations	14	8	3	6	31	6	25	22	84	15	21	1	37	14	30	35	116	96	60	156
Total: Household	14	8	3	8	33	6	26	24	89	15	25	1	41	15	31	37	124	125	89	214
Per cent.: Household					12·27				15·72				19·16				25·41			47·56
Teaching and other Educational work only	9	1	2	1	13	2	9	12	36	43	31	10	84	19	30	30	163	19	24	43
Teaching & other occupations	25	14	4	10	53	8	32	42	135	41	45	7	93	19	53	50	215	67	58	125
Total No. teaching	34	15	6	11	66	10	41	54	171	84	76	17	177	38	83	80	378	86	82	168
Per cent. teaching	34·00	16·13	28·57	20·00	24·54	16·95	34·75	45·00	30·21	84·00	81·72	80·95	82·72	74·51	76·86	69·57	77·46	32·58	44·09	37·33
Medical study and practice										2	2		4				4	1		1
In almost all cases these occupations were combined with others: Nursing		1			1			1	2		1		1		2	1	4	12	7	19
Literary and Editorial work								1	1	4	4	1	9		6	3	18	5	1	6
Secretarial work & Book-keeping	1				1		1		2	1			1	1		1	3	5	2	7
Companion																		1		1
Art (study and practice)		1			1	1	1		3	3			3				3	19	10	29
Music ,, ,,			1	1	2		1	1	4							1	1	10	10	20
Acting ,, ,,										1			1				1		1	1
Poultry Farming															1		1			
Business (preparation for)										1			1				1			
Professional work, not teaching but not otherwise specified											1		1		1		2	2	2	4
Missionary																		1		1
Philanthropy	15	6	1	5	27	3	13	15	58	16	19	5	40	13	24	26	103	72	49	121
Study only	16	20	2	15	53	11	15	9	88	4	1		5	1	2	1	9	7	2	9
Study and other occupations	34	16	4	14	68	11	41	46	166	34	35	8	77	17	44	60	198	63	45	108
Various occupations not included in above		2			2		4		6	3	8		11	1	4	7	23	27	7	34
No regular occupation or none reported	38	53	7	19	117	27	39	39	222	3	8	2	13	4		1	18	34	29	63

TABLE XXI.

Average duration (No. of years) of Occupations in those cases where a statement of time is made[1].

Occupations	Students																Sisters		
	Between School years and College									After leaving College. Students of 1887 omitted									
	Honour Students									Honour Students									
	Before 1887			Who finished in 1887	All Honour Students	Other Three-year Students	Two-year Students	One-year Students	All Students	Newnham	Girton	Oxford	All Honour Students	Other Three-year Students	Two-year Students	One-year Students	All Students	Of Three-year Students	Of Two- and One-year Students	All Sisters
	Newnham	Girton	Oxford																	
Household: Number	7	8	3	5	23	2	9	11	45	9	8	1	18	3	15	18	54	63	37	100
Average No. of years	5·2	2·2	1·4	3·7	3·3	10·7	3·2	5·5	4·1	2·8	3·9	·3	3·1	2·0	4·0	3·2	3·3	8·2	7·6	8·0
Teaching: Number	32	15	5	11	63	8	30	45	146	73	68	11	152	25	67	69	313	56	57	113
Average No. of years	3·5	3·3	4·3	6·1	4·0	6·5	4·6	6·2	4·9	3·5	3·5	2·8	3·4	4·0	3·9	5·0	3·9	6·2	5·4	5·8
Philanthropy: Number	4	6	1		11	1	3	3	18	2	4	1	7	2	7	5	21	29	15	44
Average No. of years	6·4	2·1	2		3·5	2	5	4·2	3·9	4·2	4·0	2·0	3·8	1·5	4·6	2·4	3·5	8·2	8·8	8·4
Study: Number	34	37	3	21	95	13	31	27	166	11	3	1	15	5	14	18	52	22	15	37
Average No. of years	2·0	1·5	6	3·7	2·3	1·7	2·8	3·1	2·5	1·7	1·2	2·0	1·6	3·8	3·4	2·8	2·7	5·4	6·4	5·8
All other occupations: Number	1	1			2		1	2	5	6	5		11	1	6	5	23	27	19	46
Average No. of years	1·0	4·0			2·5		2·0	2·2	2·3	3·1	2·4		2·8	2·5	2·5	1·5	2·4	3·8	3·9	3·8

There is a little difficulty in determining in some cases whether the occupation specified is to be regarded as involving serious work. There is no doubt that the teaching is, with comparatively few exceptions, serious; it is generally professional; and in other cases consists in teaching younger brothers and sisters for several hours a day. Still even under this head there are some cases where the amount of work is very small. Philanthropy, on the other hand, frequently means a small amount of amateur philanthropic work undertaken in addition to more serious occupations, and it has not been found possible satisfactorily to discriminate cases of this kind from others. All we have attempted in this way has been to exclude from the tables the rather numerous cases where the philanthropic work specified consists solely in Sunday-school teaching. The inclusion of very small amounts of philanthropic work would have been quite satisfactory, if it had been included in every case in which it was carried on, but different persons have taken different views as to what should be entered under this head, so that the returns are somewhat misleading.

The tables shew that 77 per cent. of all the students, and 83 per cent. of the Honour students (excluding those who left in 1887), have engaged in educational work since leaving College, while less than half the proportionate number of their sisters have done so. On the other hand, a great many more sisters than students have engaged in household work; and a decidedly larger number of sisters than of students have devoted themselves to art and music, and also to nursing and various other occupations. For a much larger number of sisters than of students no regular occupation at all is reported.

Marriage and Children.

Tables XXII. to XXIX. inclusive give the returns as regards marriage and children.

TABLE XXII.

Number Married, and for how long. Also aggregate number of Children.

Length of time married at time of filling in schedule	Students					Sisters			
	Honour Students	Three-year, not Honour, Students	Two and one-year Students	All Students	Aggregate number of children born	Of Honour and three-year Students	Of two and one-year Students	All Sisters	Aggregate number of children born
Under one year	4	1	4	9	1	2	3	5	
Between									
one and two years	5	2	2	9	6	4	3	7	1
two and three years	3	3	5	11	14	3	4	7	2
three and four years	1	1	3	5	7	3	4	7	8
four and five years	2	2	1	5	5	3	4	7	8
five and six years	2	1	1	4	10	2		2	
six and seven years	1		1	2	8	2	3	5	14
seven and eight years	1		2	3	10	4	1	5	10
eight and nine years		1	1	2	9	2	4	6	12
nine and ten years						2	2	4	13
ten and eleven years	2			2	2	1	3	4	9
eleven and twelve years			1	1	2	2	2	4	18
twelve and thirteen years	1		1	2	5	3	2	5	18
thirteen and fourteen years	1			1	4				
fourteen and fifteen years		1		1	5		2	2	14
Unstated			1	1	1				
Total number married for less than fifteen years	23	12	23	58	89	33	37	70	27
Between									
fifteen and sixteen years						2	2	4	19
sixteen and seventeen years						1	1	2	17
seventeen and eighteen years						2		2	3
eighteen and nineteen years						3		3	5
nineteen and twenty years						1		1	
twenty-one and twenty-two years						1		1	9
twenty-three and twenty-four years							1	1	5
twenty-four and twenty-five years						1		1	8
twenty-six and twenty-seven years						1		1	8
thirty-one and thirty-two years							1	1	7
Total number married	23	12	23	58	89	45	42	87	208
Percentage of whole number who have married	8·55	20·34	9·66	10·25		17·05	22·58	19·33	
Same omitting students who finished their course in 1887	10·74	23·53	10·31	11·89[1]					
Average number of years married	4·41	4·33	4·18	4·31		9·54	8·07	8·83	
Same omitting marriages of more than 15 *years' duration*	4·41	4·33	4·18	4·31		6·05	6·39	6·23	
Average age at marriage of all whose age at marriage is stated	27·13	27·73	25·67	26·70				25·53	
Same omitting those who have been married 15 *years or more*								26·07	

[1] We believe the percentage of all students who left before 1887, both those who sent in returns and those who did not, who were married at the time the enquiry was made to have been 12·80.

The smallness of the proportionate number who are married, as shewn by Table XXII. both of students and of their sisters will probably surprise most of those who read this. It must be remembered, however, that our statistics do not—at any rate directly—give us the proportion of women who marry to those who do not in the class with which they deal because we cannot from the nature of the case have the complete history of the subjects of our inquiry, most of whom are still alive. Nor do our statistics give us the proportion of married to unmarried women in that class at any given moment; since owing to the comparatively short time that Colleges for women have existed in England at all, and their rapid development during that time, the proportion of young women to the whole and consequently of unmarried women to the whole, is greater among the subjects of our enquiry than among women taken at random. What Table XXII. does enable us to do is to compare the proportionate number of students who have married with the proportionate number of their sisters who have done so. It appears that whereas the latter number is about 19 per cent., the former is only about 10 per cent., or omitting the students who had just left College when the returns were sent in, about 12 per cent.

At first sight this difference suggests that there is something in having been at College which tends to prevent marriage; but a little reflection shews that a very large correction must be made before any such inference can be drawn. No woman has as yet either come to College or remained at College after marriage. If, for instance, a student marries during the years she had intended to remain at a woman's College, her career as a student is naturally cut short. A student is therefore from the nature of the case almost certain to be unmarried up to the time of her leaving College[1]. Students are from this point of view a selected class—selected as being unmarried up to the time of their leaving College, at whatever age this may occur. But little effect would be produced by this on the proportion of them who ultimately marry if they all commenced their College course at 17 or 18, but a glance at Table XXX. will shew how far this is from being the case, and how considerable the effect must be. Allowance for it may, I think, be approximately made as follows. By subtracting from the number of students who had attained or exceeded any given age at the time the returns were made, the number who have not yet left College

[1] In rare instances widows or even married women might become students, but no instances of this had occurred when this report was made.

at that age[1], we obtain the number who might have married at that age and can then calculate the percentage of that number who actually did so. This percentage can then be compared with the percentage of sisters who, having attained or exceeded that age at the time the returns were made, had married at that age. The results of this calculation for each year of age is shewn in Table XXIII.

TABLE XXIII.

Ages	Students					Sisters		
	Number who had at least attained each age when the returns were made	Number who had not left College at each age	Number available for marriage, being the difference of the first two columns	Number who married at each age	Percentage of those available for marriage who married at each age	Number who had at least attained each age when the returns were made	Number who married at each age	Percentage of those who had attained each age who married at each age
17	561	560	1			443	1	·2
18	561	556	5			443	2	·5
20	559	502	57			443	4	·9
21	555	399	156	2	1·3	443	6	1·4
22	541	291	250	3	1·2	421	6	1·4
23	507	239	268	5	1·9	389	13	3·3
24	461	196	265	7	2·6	368	7	1·9
25	412	164	248	6	2·4	335	10	3·0
26	361	128	233	9	3·9	305	10	3·3
27	309	105	204	5	2·5	277	2	·7
28	276	91	185	3	1·6	252	6	2·4
29	236	66	170	4	2·4	219	5	2·3
30	204	52	152	4	2·6	196	3	1·5
31	177	42	135	2	1·5	168	1	·6
32	149	33	116	2	1·7	149	1	·7
33	120	24	96	1	1·0	123	2	1·6
34	102	16	86	1	1·2	104	1	1·0
35	84	10	74	1	1·4	89	2	2·2
36	69	10	59			77	1	1·3
37	56	9	47	1	2·0	67	1	1·5
39	36	5	31			44	1	2·3
40 or more	29	1	28			37		
Age at marriage unstated				2			2	
				58	31·2		87	34·0

22·4 (Students, ages 21–30)

21·2 (Sisters, ages 21–30)

[1] These numbers can be deduced from Tables XV. and XXX. respectively.

It appears from this table (especially from the portion of it which deals with the ages between 20 and 30, which for students is the most reliable part because the numbers are larger) that the difference in the rate of marriage of students after their College course and of their sisters is unimportant. It remains of course true that a smaller proportion of students than of their sisters are married, but Table XXIII., so far as it is reliable, shews that the causes for this must be sought before the termination of the College course. The desire to go to College, or to remain at College, may possibly be among the causes, but having been at College is apparently not one of them.

As there is no reason to think that the 450 sisters are not a representative group of women in the professional classes, it is difficult to avoid drawing the conclusion from Table XXIII. (even after allowing largely for errors due to the small numbers dealt with) that a very large number, probably more than half of the women in this class, do not marry. The following table shews what proportion of the 450 sisters and of the female population generally at different ages are married.

TABLE XXIV.

Age	Sisters of Students			Female Population generally	
	Number	Number married	Percentage married	Percentage of Female Population married, exluding widows	Percentage of Female Population who are either married or widows
Twenty to twenty-five				33·06	33·46
Twenty-one to twenty-five	108	3	2·78		
Twenty-five to thirty-five	246	48	19·51	68·15	70·79
Thirty-five to forty-five	82	29	35·37	76·50	84·65
Forty-five to fifty-five	6	4	66·67	71·08	88·06
Fifty-five to sixty-five	1	1		58·08	89·11
Sixty-five and upwards	0			32·62	89·65
Unstated	7	2			
	450	87			

The figures in the fourth column of this table are taken from the Census of England and Wales 1881, Vol. III. Table 23, and those in the fifth column are deduced from Table 24 in the same volume. In both cases they relate to the population as it was in 1881.

The difference in the average age at marriage of students and of their sisters as shewn in Table XXII., namely 26·70, as against 25·53, is doubtless due to the fact, already discussed, that students from the nature of the case do not marry till after they leave College. If we take only those sisters who have been married for less than fifteen years, their average age at marriage is found to be 26·07. Probably the chief reason why including the marriages of longer duration reduces the average age is that in many cases it is only because the marriage had been an early one, that when the returns were made it had already lasted for fifteen years. The average age at marriage of spinsters of all classes was 24·6 in the year 1885, according to the Registrar-General's Report. According to Ansell[1] it should have been 26·08 in 1880 in the upper and professional classes. In all classes it is gradually rising.

No student had been married so long as fifteen years at the time the returns were made. It is therefore in some ways more interesting to compare with their marriages those of their sisters and cousins who have not been married for a longer period. These are therefore shewn in a separate column in the five tables which follow.

[1] "Rate of Mortality, etc., in the Upper and Professional Classes." Ch. Ansell, Junior, London. 1874.

TABLE XXV.

Number of Children Born and Living in each Family.

Number of Children	Students				Sisters			
	Honour Students	Other Three-year Students	One- and Two-year Students	All Students	Of Three-year Students	Of Two- and One-year Students	All Sisters	Sisters married for less than fifteen years
One child living	9	1	5	15	1	7	8	8
One child dead	1		1	2	1	2	3	3
Two children, both living	3	3	4	10	8	3	11	11
Two children, one living	1	1	1	3				
Three children, all living	1		5	6	2	1	3	2
Three children, two living		1		1	2	3	5	4
Three children, one living					1		1	1
Four children, all living	1			1		4	4	3
Four children, two living					1		1	1
Five children, all living	1			1	2	3	5	3
Five children, four living		1	1	2		1	1	
Six children, all living					1	2	3	3
Six children, five living		1		1				
Seven children, six living						1	1	
Seven children, five living					1		1	1
Seven children, three living					1		1	
Eight children, six living					1	1	2	
Eight children, five living					2		2	1
Nine children, all living					1	1	2	1
Nine children, eight living					1		1	
No children	6	4	6	16	19	13	32	28
Total number of families	23	12	23	58	45	42	87	70
Analysis of families where there are no children								
Married under one year	3	1	4	8			5	5
Married between one and two years	1	1	1	3			6	6
Married for more than two years	2	2	1	5			21	17
Total as above	6	4	6	16	19	13	32	28

This table shews that there are fewer childless marriages among the students than among the sisters and cousins;—a difference which is more marked if we exclude the cases in which the marriage had taken place within the year previous to our enquiry.

TABLE XXVI.

Present Age of Children. Number of Children per Marriage, etc.

Ages of Children	Children of Students				Children of Sisters			
	Of Honour Students	Of Three-year, not Honour, Students	Of Two- and One-year Students	Of All Students	Of Sisters of Honour and other Three-year Students	Of Sisters of Two- and One-year Students	Of All Sisters	Of Sisters who have been married for less than fifteen years
Under one year	5	3	8	16	7	4	11	10
One year	6	3	4	13	5	8	13	12
Two years	2	6	6	14	8	9	17	16
Three years	5			5	5	7	12	11
Four years	1	2	5	8	3	4	7	7
Five years	2	1	1	4	6	5	11	7
Six years		1	2	3	5	9	14	12
Seven years	2	1	3	6	4	4	8	7
Eight years		1	1	2	3	4	7	5
Nine years	3		1	4	4	8	12	7
Ten years	2		1	3	2	3	5	5
Eleven years			1	1	2	4	6	2
Twelve years					2	3	5	1
Thirteen years		1		1		3	3	2
Fourteen years					2	1	3	
Seventeen years						1	1	
Nineteen years					1		1	
Twenty-one years						2	2	
Twenty-three years						2	2	
Twenty-six years						1	1	
Twenty-eight years						1	1	
Twenty-nine years						1	1	
Unstated					28	6	34	7
Total number of living children	28	19	33	80	87	90	177	111
Number of children who have died	2	4	3	9	22	9	31	16
Total number of children born	30	23	36	89	109	99	208	127
Average age of children whose age is stated (Under one year being counted as ½ year, one year as 1½ years, etc.)	4·07	3·76	3·89	3·93	5·74	7·94	7·03	5·06
Average number of children born per marriage	1·30	1·92	1·56	1·53	2·42	2·36	2·39	1·81
Same, omitting families where there have been no children	1·76	2·87	2·12	2·12	4·19	3·41	3·78	3·02
Average number of children born per year of marriage (The duration of marriages, for which see Table XXII., is reckoned in the same way as the ages of children; under one year as half-a-year, etc. Our statistics do not enable us to distinguish widows from other married women.)	·30	·44	·37	·36	·25	·29	·27	·29

We cannot infer the number of children there will ultimately be per family from these figures, as is obvious from the recent date of many of the marriages. See Table XXII.

It is difficult to find figures for the whole population or for any special class of it exactly comparable with those in the last line. According to the Report of the Census of 1881 the average annual births are 286 per 1000 wives under 45 years of age, which is equivalent to ·35 children per year of marriage.

A rough approximation to the mean age of married women under 45 in the population generally, may be deduced from Table 24 of Vol. III. of the Report of the Census of 1881, on the assumption that the mean age of each group there specified is the arithmetic mean of its extreme ages; for instance, that 40 is the mean age of married women between 35 and 45. On this assumption the mean age is 32·8. The mean age of married students is 31·0, and that of married sisters 34·4; or, omitting sisters married for more than 15 years, 32·3.

TABLE XXVII.

Present Health of Children.

Standard of Health	Children of Students								Children of Sisters							
	Of Honour Students		Of other Three-year Students		Of Two- and One-year Students		Of all Students		Of Sisters of Honour and other Three-year Students		Of Sisters of Two- and One-year Students		Of all Sisters		Of Sisters married less than fifteen years	
	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.
Excellent	19	93·33	12	73·91	15	83·34	46	84·27	15	52·08	31	66·67	46	59·26	42	76·03
Good	9		5		15		29		35		31		66		50	
Fair			2	8·70	3	8·33	5	5·62	21	21·88	10	10·75	31	16·40	7	5·79
Poor									2		11		13		6	
Bad		6·67		17·39		8·33		10·11	1	26·04	1	22·58	2	24·34		18·18
Dead	2		4		3		9		22		9		31		16	
Unstated									13		6		19		6	
Total	30	100·00	23	100·00	36	100·00	89	100·00	109	100·00	99	100·00	208	100·00	127	100·00

TABLE XXVIII.

Causes of Death of Children who have died.

Cause of Death	Children of Students				Children of Sisters			
	Of Honour Students	Of other Three-year Students	Of Two- and One-year Students	Of all Students	Of Sisters of Honour and other Three-year Students	Of Sisters of Two- and One-year Students	Of all Sisters	Of Sisters married for less than fifteen years
Stillborn	2		2	4	3	1	4	4
Premature birth						1	1	1
Fall before birth		1		1				
Malformation					1	1	2	1
In infancy: cause unstated			1	1	8	1	9	3
Teething		1		1		1	1	
Croup						1	1	1
Whooping cough					1	1	2	1
Whooping cough and Inflammation of the lungs						1	1	
Diphtheria		1		1		1	1	1
Meningitis		1		1	2		2	
Tubercular disease					1		1	1
Diabetes					1		1	
Cold					1		1	
Inflammation of stomach					1		1	
Typhus fever					1		1	1
Unstated					2		2	2
Total	2	4	3	9	22	9	31	16

The proportion of dead to living births, according to Ansell's upper class statistics already quoted, is about 4 per cent. of eldest children and about 2 per cent. of other children. The proportion both among the children of students and of their sisters is therefore larger than ordinary; and as regards the children of sisters this is still more the case if, as is not unlikely from the fact that the returns for sisters were not generally made by themselves, the number of their still-born children is inadequately reported. On the other hand the proportion of deaths among children born alive is smaller than ordinary, especially in the case of children of students. According to Ansell, of children born alive about 8 per cent. die in the first year of life, and about 10 per cent. in the first two years.

TABLE XXIX.

Present Health of Married Women.

Present Health	Students								Sisters							
	Honour Students		Three-year not Honour Students		Two- and One-year Students		All Students		Of Three-year Students		Of Two- and One-year Students		All Sisters		Sisters who have been married for less than 15 years	
	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.	No.	P.c.
Excellent	4	82·61	4	75·00	6	73·91	14	77·59	10	62·22	4	54·76	14	58·62	11	62·86
Good	15		5		11		31		18		19		37		33	
Fair	1	4·35	3	25·00	4	17·39	8	13·79	5	11·11	11	26·19	16	18·39	12	17·14
Poor	2	13·04				8·70	2	8·62	8	26·67	7	19·05	15	22·99	10	20·00
Bad									3				3		3	
Dead	1[a]				2[b,c]		3		1[d]		1[e]		2		1	
Total	23	100·00	12	100·00	23	100·00	58	100·00	45	100·00	42	100·00	87	100·00	70	100·00

Causes of Death of Married Women who have died.

Students.

(*a*) Died in childbirth, first child. Her family state that her death was caused by "gross neglect of accoucheur". The child is alive and in excellent health.

(*b*) Died in childbirth, fifth child. The child died a few weeks later. The other four children are in fairly good health.

(*c*) Died of a blood-clot 10 days after childbirth. Her mother died in childbirth. The child is alive and in fair health.

Sisters.

(*d*) Died of spinal disease and general break-up at the age of thirty-two.

(*e*) Died of consumption at the age of thirty-three. Her mother died of consumption.

As explained on p. 29, no inference can be drawn from any comparison between the number of students and the number of sisters who have died.

The deaths in childbirth do not seem to exceed in number what might have been expected, since of the 566 mothers of the students 27, or 4·77 per cent. are reported to have died in childbirth.

Reviewing Tables XXII. to XXIX., we observe that the married students are healthier than their married sisters[1],—that there are fewer childless marriages among them, that they have a larger proportion of children per year of married life, and that their children are healthier. The number of marriages is as yet too small to justify us in basing anything more than a provisional conclusion on these facts, but these *are* the facts, and I am induced to lay stress on them because predictions which they do not support, and assertions which they contradict, as to the effect of academic education on motherhood, have often been made. As a specimen I may quote the following statement made not long ago by Mr Grant Allen in the "Pall Mall Gazette." "You educate your women at the expense of their reserve fund; and after all you find they marry, and make very unsatisfactory and physically inefficient mothers..... You may think you have done no harm to her health by your training; and that may be true enough while she remains single; but have you done it positive good? Have you let it lay up that reserve fund of strength without which child-bearing is dangerous and (what is far worse for the community) inefficient? You can never tell till the time comes, and then many of your seemingly healthy Girton and Newnham Girls break down utterly." The facts available on which to form a judgment are, as I have already said, as yet small in amount, but so far as they go they afford no support whatever to generalisations such as Mr Grant Allen's.

Particulars of College Life.

The next four tables, XXX. to XXXIII. inclusive, relate to the College life of the students.

[1] This, however, and the superior present health of their children, may possibly be partly due to their having been married on an average for a shorter time than even their sisters who have been married for less than fifteen years. See Table XXII., and compare Tables XXVII. and XXIX.

TABLE XXX. *Age at entering College.*

Age	Honour Students					Other Three-year Students	Two-year Students	One-year Students	All Students
	Before 1887			Of 1887	All Honour Students				
	Newnham	Girton	Oxford						
Sixteen years	1				1			1	2
Seventeen years	1	2	3	1	7	3	5	4	19
Eighteen years	16	28	6	6	56	15	18	15	104
Nineteen years	28	23	4	16	71	14	20	9	114
Twenty years	8	9	2	6	25	5	11	12	53
Twenty-one years	9	7	1	6	23	3	13	12	51
Twenty-two years	5	6		4	15	5	9	9	38
Twenty-three years	8	2	1	3	14	2	6	8	30
Twenty-four years	2	4		1	7	2	10	6	25
Twenty-five years	4	1			5	1	2	10	18
Twenty-six years	4	3	2	4	13	2	3	12	30
Twenty-seven years	1	2		2	5	2	6	5	18
Twenty-eight years	1	3		1	5	1	4	4	14
Twenty-nine years	3		2	1	6		2	3	11
Thirty years	4	2		1	7		1	2	10
Thirty-one years	2			1	3	1	1	2	7
Thirty-two years	1			1	2		4	1	7
Thirty-three years							1		1
Thirty-four years	1				1			3	4
Thirty-five years						1			1
Thirty-six years		1			1	1	1		3
Thirty-seven years				1	1	1			2
Thirty-nine years	1				1			2	3
Unstated							1		1
Total	100	93	21	55	269	59	118	120	566

The age at entering College is given in years and months in the returns sent in. We have counted it in each case as equal to the nearest integral number of years, so that, for instance, 18 years and 7 months or 19 years and 5 months are both counted as 19 years. Ages exactly between two years, as 18 years and 6 months, are sometimes counted with the year above and sometimes with the year below, so as to bring the average right on the whole.

The mean age at entering College has been:—

For Honour Students before 1887	21·1
„ „ „ of 1887	21·8
„ all Honour Students	21·3
„ „ Students	21·9
„ Students of Newnham College . . .	22·8
„ „ Girton College	20·4
„ „ Lady Margaret Hall . . .	20·0
„ „ Somerville Hall	21·2

TABLE XXXI.

Age at entering College compared with Health during College Life and Present Health.

Age at entering College	Health during College Life					Present Health					Totals
	Excellent	Good	Fair	Poor	Bad	Excellent	Good	Fair	Poor	Dead	
Honour Students before 1887											
Newnham											
Sixteen		1						1			1
Seventeen		1						1			1
Eighteen	8	5	2	1		5	8	2		1	16
Nineteen	6	11	5	6		11	12	3	2		28
Twenty	2	4	1	1		2	5	1			8
Twenty-one	3	4		2		3	5	1			9
Twenty-two		4	1				4	1			5
Twenty-three	2	3	3			2	4	1	1		8
Twenty-four		1		1			1		1		2
Twenty-five	1	2	1			1	1	1	1		4
Twenty-six		3	1				3			1	4
Twenty-seven			1					1			1
Twenty-eight			1				1				1
Twenty-nine		2	1			1	1	1			3
Thirty		1	1	2			3		1		4
Thirty-one	1		1			1		1			2
Thirty-two			1				1				1
Thirty-four		1					1				1
Thirty-nine		1						1			1
Totals	23	44	20	13		26	50	16	6	2	100
Girton											
Seventeen	1	1					1	1			2
Eighteen	10	9	7	2		9	14	3	2		28
Nineteen	7	6	8		2	7	9	7			23
Twenty	5	2	2			6	2	1			9
Twenty-one	1	4	1	1		3	2	1	1		7
Twenty-two		3	3			2	3	1			6
Twenty-three	1		1			1		1			2
Twenty-four	1	2		1		1	2		1		4
Twenty-five		1					1				1
Twenty-six	1	2				1	1	1			3
Twenty-seven		1	1			1		1			2
Twenty-eight			3				1	2			3
Thirty		1	1				1	1			2
Thirty-six				1					1		1
Totals	27	32	27	5	2	31	37	20	5		93

TABLE XXXI. (*continued*).

Age at entering College	Health during College Life					Present Health				Totals
	Excellent	Good	Fair	Poor	Bad	Excellent	Good	Fair	Poor	
Oxford										
Seventeen	2	1				2			1	3
Eighteen	2	2	1	1		3		2	1	6
Nineteen	1	3				1	3			4
Twenty		1	1				1	1		2
Twenty-one			1					1		1
Twenty-three		1				1				1
Twenty-six	1	1				1	1			2
Twenty-nine	1	1				2				2
Totals	7	10	3	1		10	5	4	2	21
Honour Students of 1887										
Seventeen		1					1			1
Eighteen	4	1	1			3	3			6
Nineteen	6	6	3	1		7	6	2	1	16
Twenty	3	2	1			3	2	1		6
Twenty-one	1	3	2			1	3	2		6
Twenty-two		2	2				3	1		4
Twenty-three	2			1		2		1		3
Twenty-four		1					1			1
Twenty-six		2	1	1			1	3		4
Twenty-seven		1		1			1	1		2
Twenty-eight		1					1			1
Twenty-nine			1				1			1
Thirty		1					1			1
Thirty-one					1				1	1
Thirty-two		1					1			1
Thirty-seven	1					1				1
Totals	17	22	11	4	1	17	25	11	2	55

TABLE XXXI. (*continued*).

Age at entering College	Health during College Life					Present Health					Totals
	Excellent	Good	Fair	Poor	Bad	Excellent	Good	Fair	Poor	Dead	
ALL HONOUR STUDENTS.											
Sixteen		1						1			1
Seventeen	3	4				2	2	2	1		7
Eighteen	24	17	11	4		20	25	7	3	1	56
Nineteen	20	26	16	7	2	26	30	12	3		71
Twenty	10	9	5	1		11	10	4			25
Twenty-one	5	11	4	3		7	10	5	1		23
Twenty-two		9	6			2	10	3			15
Twenty-three	5	4	4	1		6	4	3	1		14
Twenty-four	1	4		2		1	4		2		7
Twenty-five	1	3	1			1	2	1	1		5
Twenty-six	2	3	2	1		2	6	4		1	13
Twenty-seven		2	2	1		1	1	3			5
Twenty-eight		1	4				3	2			5
Twenty-nine	1	3	2			3	2	1			6
Thirty		3	2	2			5	1	1		7
Thirty-one	1		1		1	1		1	1		3
Thirty-two		1	1				2				2
Thirty-four		1					1				1
Thirty-six				1					1		1
Thirty-seven	1					1					1
Thirty-nine		1						1			1
Totals	74	108	61	23	3	84	117	51	15	2	269
Three-year, not Honour, Students										Bad	
Seventeen	1	2					2	1			3
Eighteen	2	5	5	3		2	10	2	1		15
Nineteen	5	3	4	2		3	6	3	2		14
Twenty		2	3			1	1	1	2		5
Twenty-one			2	1				2		1	3
Twenty-two	1	1	1	1	1	1	1	2	1		5
Twenty-three	1		1			1	1				2
Twenty-four	1	1				2					2
Twenty-five	1					1					1
Twenty-six			1		1		1	1			2
Twenty-seven		1	1			1		1			2
Twenty-eight	1					1					1
Thirty-one	1					1					1
Thirty-five		1					1				1
Thirty-six		1						1			1
Thirty-seven		1					1				1
Totals	14	18	18	7	2	14	24	14	6	1	59

TABLE XXXI. (*continued*).

Age at entering	Health during College Life				Present Health				Totals
	Excellent	Good	Fair	Poor and Bad	Excellent	Good	Fair	Poor, Bad and Dead	
CONDENSED TABLE FOR ALL HONOUR AND OTHER THREE-YEAR STUDENTS									
Before nineteen	30	29	16	7	24	39	13	6	82
Nineteen	25	29	20	11	29	36	15	5	85
Twenty to twenty-two	16	32	21	7	22	32	17	5	76
Twenty-three to twenty-seven	12	23	12	6	16	19	13	5	53
After twenty-seven	5	13	10	4	7	15	7	3	32
Totals	88	126	79	35	98	141	65	24	328
IDEAL TABLE FOR ALL HONOUR AND OTHER THREE-YEAR STUDENTS									
Before nineteen	22	32	20	8	24	36	16	6	82
Nineteen	23	32	21	9	26	36	17	6	85
Twenty to twenty-two	20	29	18	9	23	32	15	6	76
Twenty-three to twenty-seven	14	21	12	6	15	23	11	4	53
After twenty-seven	9	12	8	3	10	14	6	2	32
Totals	88	126	79	35	98	141	65	24	328

The opinion is often expressed that coming to College at an early age is undesirable because young students do not understand how to take care of their health, and are also more easily excited and otherwise affected by the new life and surroundings than older ones. About 22 students have made suggestions to this effect in sending in the present returns—either in the form of urging that the minimum age of admission to the College should be raised, or advising that there should be an interval between school and College. Table XXXI. does not support this view. We see from that table that what connection there is between health and age at entering College tells in favour of entering at nineteen and earlier, and that especially as regards health during College life. It is probably true, however, that young students are more imprudent than older ones about hours of sleep and so forth, but that the effect of this on their health is more than counterbalanced by their comparative freedom from anxiety and trouble about personal and family affairs. That there is a marked connection between trouble of this kind and health is clearly shewn by Table XXXII.; and a similar table might have been made out shewing that there is a

connection between such trouble and age. We find that, taking Honour and other Three-year students, if we compare those who entered under nineteen with those who entered at twenty-three or over, the proportionate number reporting themselves as having been anxious or troubled about their work only, differs little in the two sets; the proportionate number who are troubled about personal or family affairs only was nearly half as much again at the older age; and the proportionate number who were troubled about both work and personal or family affairs at the older age was double that at the younger. About half the students who entered under nineteen report themselves as having felt no anxiety or trouble either about their work or about other things, whereas about two-sevenths only were similarly free at the older age. Moreover it is only at the decidedly younger ages that this comparative freedom from anxiety appears. Those who entered at twenty, twenty-one and twenty-two rank with those who entered later as regards personal and family trouble, those who entered at nineteen being intermediate in this respect between the older and the younger ones.

TABLE XXXII.

Anxiety and Trouble at College compared with Health during College Life.

Anxious or troubled	Health at College					Totals
	Excellent	Good	Fair	Poor	Bad	
Honour Students before 1887						
Newnham						
About studies	5	6	3	2		16
About personal or family affairs	2	16	5	3		26
About both studies and affairs	1	7	8	7		23
About neither	13	15	4	1		33
Unstated	2					2
Totals	23	44	20	13		100
Girton						
About studies	7	5	4		1	17
About personal or family affairs	2	7	8	3		20
About both studies and affairs	6	10	8	1	1	26
About neither	12	7	5	1		25
Unstated		3	2			5
Totals	27	32	27	5	2	93

TABLE XXXII. (*continued*).

Anxious or troubled	Health at College					Totals
	Excellent	Good	Fair	Poor	Bad	
Oxford						
About studies	1					1
About personal or family affairs	1	5	2			8
About both studies and affairs						
About neither	5	4	1	1		11
Unstated		1				1
Totals	7	10	3	1		21
Honour Students of 1887						
About studies	2	4	4			10
About personal and family affairs	2	4	3	1	1	11
About both studies and affairs	2	4	3	2		11
About neither	9	9	1	1		20
Unstated	2	1				3
Totals	17	22	11	4	1	55
ALL HONOUR STUDENTS						
About studies	15	15	11	2	1	44
About personal and family affairs	7	32	18	7	1	65
About both studies and affairs	9	21	19	10	1	60
About neither	39	35	11	4		89
Unstated	4	5	2			11
Totals	74	108	61	23	3	269
Three-year not Honour Students						
About studies	1	6	3		1	11
About personal or family affairs	3	6	1	2		12
About both studies and affairs	2	3	5	3	1	14
About neither	7	3	8	2		20
Unstated	1		1			2
Totals	14	18	18	7	2	59
Two-year Students						
About studies	3	7	7	2		19
About personal or family affairs	1	5	7	3		16
About both studies and affairs	2	5	13	6		26
About neither	20	21	6	3		50
Unstated	1		6			7
Totals	27	38	39	14		118
One-year Students						
About studies	5	9	9	4		27
About personal or family affairs	5	10	9	1	1	26
About both studies and affairs	2	7	2	5	1	17
About neither	12	24	9			45
Unstated	2	2	1			5
Totals	26	52	30	10	2	120

TABLE XXXII. (*continued*).

Anxious or troubled	Health at College					Totals
	Excellent	Good	Fair	Poor	Bad	
ALL STUDENTS						
About studies	24	37	30	8	2	101
About personal or family affairs	16	58	35	13	2	119
About both studies and affairs	15	36	39	24	3	117
About neither	78	83	34	9		204
Unstated	8	7	10			25
Totals	141	216	148	54	7	566
IDEAL TABLE FOR ALL STUDENTS						
About studies	25	39	26	11		101
About personal or family matters	29	46	30	14		119
About both studies and affairs	29	45	30	13		117
About neither	50	79	52	23		204
Unstated	8	7	10			25
Totals	141	216	148	61		566

It will be observed that more than a third of the students (almost exactly a third of the Honour students) state that they were troubled neither about their work nor about personal or family affairs, and that this third includes more than half the students who enjoyed excellent health at College. The divergence between the actual and ideal tables is here more marked than in any other case. Excellent health is probably sometimes the consequence and sometimes the cause of absence of worry, but we shall see later on (see Table XL.) that there is distinct evidence that anxiety and trouble are apt to accompany and are probably causes of *deterioration* of health at College.

The connection between anxiety and health is shewn as clearly in the American statistics as in ours. They found (op. cit. p. 76) no perceptible difference in the proportion of those students who worried over studies only and enjoyed good (including excellent) health while at College from the proportion of all students who enjoyed good health. But the proportion of those who worried over personal affairs and enjoyed good health was 10 per cent. less than the average; of those who worried over both, 15 per cent. less than the average; while the proportion of those who worried over neither and had good health was 10 per cent. above the average.

TABLE XXXIII.

Distribution of Time at College, etc.

	Honour Students					Three-year, not Honour Students	Two-year Students	One-year Students	All Students
	Before 1887			Of 1887	All Honour Students				
	Newnham	Girton	Oxford						
Number of Hours of Study per diem[1] (Two hours means two and between two and three, etc., but there are comparatively few who do not report an integral number of hours of study)									
Two hours				1	1			1	2
Three hours			1		1		1		2
Four hours	2	2			4		1	1	6
Five hours	2	1	3	2	8	3	5	2	18
Six hours	20	11	6	8	45	15	19	23	102
Seven hours	26	16	4	20	66	18	36	35	155
Eight hours	22	38	6	17	83	15	41	31	170
Nine hours	7	12		4	23		3	8	34
Ten hours	2	3			5		1	4	10
Eleven to fourteen hours	1				1		1		2
At first six and seven, afterwards much less	1	1		1	3		1		4
At first eight and nine, afterwards much less	3				3	4	1		8
At first six, latterly twelve to fifteen				1	1				1
Unstated	14	9	1	1	25	4	8	15	52
Totals	100	93	21	55	269	59	118	120	566
Average number of hours (omitting students who changed and of course those who make no statement)	7·21	7·63	6·50	7·15	7·28	6·88	7·18	7·23	7·21
Number of Hours of Exercise									
Under one hour	5	3		2	10		2	2	14
One hour and under two	29	35	5	11	80	13	27	20	140
Two hours and under three	32	20	9	24	85	27	45	34	191
Three hours and under four	3	1	2	5	11	2	7	8	28
Four hours and under five				1	1			1	2
Five hours						1			1
Unstated	31	34	5	12	82	16	37	55	190
Totals	100	93	21	55	269	59	118	120	566

[1] The question as to number of hours of study has not been answered on a uniform plan by all students. Some seem to have included lectures and some not, and some have even apparently included the time spent in going backwards and forwards to lectures.

TABLE XXXIII. (*continued*).

	Honour Students					Three-year, not Honour Students	Two-year Students	One-year Students	All Students
	Before 1887			Of 1887	All Honour Students				
	Newnham	Girton	Oxford						
Number of Hours of Sleep									
Six hours	1		1		2	1	2		5
Six and a-half hours	3	2		4	9	1	3	2	15
Seven hours	6	11	1	9	27	4	9	17	57
Seven and a-half hours	13	6	2	6	27	2	19	15	63
Eight hours	42	31	10	24	107	30	44	50	231
Eight and a-half hours	5	16	1	4	26	8	19	7	60
Nine hours	11	11	2	4	28	9	15	11	63
Nine and a-half hours	4	2	1	2	9	1	1	1	12
Ten hours		2	1		3			2	5
Unstated	15	12	2	2	31	3	6	15	55
Totals	100	93	21	55	269	59	118	120	566
Average number of Hours	8·01	8·11	8·10	7·83	8·01	8·11	7·99	7·93	8·00
Regularity in Sleeping									
Regular	58	56	12	36	162	42	88	90	382
Fairly regular	19	16	3	9	47	7	10	8	72
Irregular	13	15	5	9	42	9	14	17	82
Regular latterly	5	3			8			1	9
Regular at first							1		1
Unstated	5	3	1	1	10	1	5	4	20
Totals	100	93	21	55	269	59	118	120	566
Regularity in Eating									
Regular	81	70	18	44	213	49	102	101	465
Fairly regular	11	10		7	28	5	5	9	47
Irregular	2	8	2	2	14	4	1	3	22
Regular at first	1				1			1	2
Unstated	5	5	1	2	13	1	10	6	30
Totals	100	93	21	55	269	59	118	120	566
Went into Society outside College									
Not at all	**12**	**15**	**2**	**8**	**37**	**8**	**17**	**21**	**83**
A little	**78**	**71**	**15**	**42**	**206**	**45**	**93**	**92**	**436**
A good deal	**8**	**6**	**3**	**4**	**21**	**5**	**7**	**6**	**39**
Unstated	**2**	**1**	**1**	**1**	**5**	**1**	**1**	**1**	**8**
Totals	**100**	**93**	**21**	**55**	**269**	**59**	**118**	**120**	**566**

The Present Health of the 39 students who went into society a good deal while at College is excellent in 13 cases, good in 15 cases, fair in 9 cases and bad in 2 cases. That is, their health does not differ materially from that of the students in general.

Of the students who have sent in returns the number who have been examined in the various Cambridge Tripos examinations is as follows: —Mathematical Tripos, 58; Classical Tripos, 58; Moral Sciences Tripos, 29; Historical Tripos, 32; Natural Sciences Tripos, 53; Mediæval and Modern Languages Tripos, 6; Theological Tripos, 1. Besides these 6 were examined in two Triposes. These numbers include 2 students who did not reside for three years, and who are not therefore included among Honour students in the tables.

The average number of hours of work per diem done in preparing for most of the Triposes is about 7, and for the Natural Sciences Tripos about 8; the difference being due to the number of hours of practical work in the Natural Sciences course.

Of the Oxford students who read for Honours, 6 make no statement as to subject read, 8 were examined in English Language and Literature, 5 in Modern Languages, 1 in Classics, 7 in History, 3 in Mathematics, 1 in Science, 2 in Philosophy, 1 in English and Modern Languages, and 1 in Mathematics and Science. These numbers include 7 who resided for only two years and are not therefore included among Honour students in the tables.

Improvement and Deterioration of Health at College.

Tables XXXIV. to XL. relate to those students who remained at College for three years or more, and whose health at College was either better or worse than their health at entering College. It seemed to us that it was worth while to examine in some detail into the conditions of life before and during College of these students, as it is in their reports if anywhere that we must look for an explanation of the falling off in excellent and good health during College life shewn by Table III., and already discussed to some extent on pp. 21, 22.

Out of the 328 students who were at College for three years or more, 51 had better health and 78 worse health at College than at entering, 199 remaining unchanged. Of the 51 who improved, 19 were at Newnham, and, except 1, these have all at least maintained the improvement, and 3 have improved further since leaving College. At Girton 22 improved, of whom 4 relapsed and 2 partially relapsed, 5 improving further. At Oxford 10 improved, of whom 2 relapsed to

their former standard after their College course, and 1 became less well than at entering, 3 on the other hand improving further. Of the 78 who deteriorated in health, 37 were at Newnham; of these 1 recovered the lost ground partially, 13 recovered it completely, and 3 others became better after leaving College than at entering. On the other hand, in 5 cases the amount of deterioration increased after leaving. At Girton 33 deteriorated; of whom 1 recovered partially, 13 completely, and 5 became better than at entering; in 2 cases the amount of deterioration increased. At Oxford 8 deteriorated; 2 of whom recovered, 1 became better than at entering, and 2 deteriorated further.

TABLE XXXIV.

Extent of change from standard of Health at entering College, to that during College Life, and distribution of change as regards permanence.

After leaving College	Improved at College									
	One degree				Two degrees			Three degrees	Totals	
	Good to Excellent	Fair to Good	Fair improved	Poor to Fair	Fair to Excellent	Poor to Good	Bad to Fair	Poor to Excellent		
Change carried further		3	1	6			1		11	43
,, maintained	12	10		4	2		1	1	30	
,, partially maintained					1	1			2	
,, not maintained	3	4							7	8
Reaction beyond standard at entering	1								1	
Totals	16	17	1	10	3	1	2	1	51	

After leaving College	Deteriorated at College									
	One degree					Two degrees		Three degrees	Four degrees	Totals	
	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad		
Change carried further	1	4	1			3				9	41
,, maintained	10	14	4			2				30	
,, partially maintained							1		1	2	
,, not maintained	8	8	4		2	1	4	1		28	37
Reaction beyond standard at entering		3	3	1	2					9	
Totals	19	29	12	1	4	6	5	1	1	78	

This Table shews that in most cases the extent of the change in health is slight; and further that while the number—43—of cases in which the improvement is maintained after leaving College, slightly exceeds the number—41—whose deterioration is similarly permanent, there are 36 cases of merely temporary deterioration against 8 of temporary improvement.

TABLE XXXV.

Distribution of change between Students who left before 1887 *and those who left in* 1887.

	Improved									Deteriorated									Unchanged
	Good to Excellent	Fair to Good	Fair improved	Poor to Fair	Fair to Excellent	Poor to Good	Bad to Fair	Poor to Excellent	Totals	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad	Totals	
Course ended before 1887	12	17	1	8	3	1	2		44	17	23	11		2	5	4	1	1	64	157
Course ended in 1887	4			2				1	7	2	6	1*	1*	2*	1	1*			14	42
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	199

The cases of students whose course ended in 1887 all come under the head in Table XXXIV. of "change maintained" except 4 marked in this table with *. Of these 4, 2 report themselves better now than when they came to College, 1 as well as she was at entering, and 1 as partially restored. As these had just left College, their life there would seem to have caused the improvement as much as the previous deterioration.

In 10 cases of improvement and 44 cases of deterioration causes are assigned for it or remarks made about it as follows:

TABLE XXXVI.

Causes assigned for Improvement, etc.

	Good to Excellent	Fair to Good	Poor to Fair	Totals
Improvement attributed to				
Regularity of College Life		2		2
Regularity and interests of College Life	1		1	2
Regularity and quiet of College Life		1		1
Regularity, interests, and freedom from home anxieties	1			1
Absence of morbid influences			1	1
Remarks				
Improved, and better in term time than in vacation		1		1
Three years at College left her in many respects stronger		1		1
Improvement steady and lasting	1			1
Totals	3	5	2	10

TABLE XXXVII.

Causes assigned for Deterioration, etc.

	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad	Totals
Deterioration attributed to										
Climate alone	1	4	1		2					8
Climate and personal troubles								1		1
Climate, exciting life and overwork at first							1			1
Climate and anxiety about Tripos						1				1
Climate and College conditions (dislike of food, lectures in the town in the middle of the day)	1	1								2
Personal or Family troubles (or external circumstances) only	1	1	1		1					4
Overwork *before* College only (either society or teaching with study, or school work alone)		1	3							4
Overwork *before* College and extraneous anxiety						1				1
Overwork *at* College in first year only		1					1			2
Overwork *at* College		2							1	3
Teaching or house work combined with study	1	1								2
College conditions (such as draughts, dislike of food, "weather and surroundings")		3				2				5
Would have been better with more regular hours		1								1
Hereditary causes or bad family health			2							2
Definite Illnesses at College unconnected with work (measles and its effects, pleurisy and pneumonia, concussion of the brain, quinsey, etc.)	2	4								6
Remark										
Neuralgia and nervous weakness beginning before College, getting worse, but disappearing after 2 years of College Life				1						1
Totals	6	19	7	1	3	4	2	1	1	44

We may conveniently mention here that improvement afterwards as compared with health at College is recorded in 26 cases (4 being students of 1887) and deterioration in 22 cases (2 being students of 1887), where there had been no change after entering. In 9 of these cases reasons are given for deterioration, viz.:—worries in vacation and work at College, 1; work at College, 1; irregular hours at College, 1; food at College, 1; laboratory work in the afternoon, 1; work *after* College, 2; climate after College, 1; depressing circumstances after College, 1. In 4 cases reasons are given for improvement, viz.:—influence of College and regular work, 1; overwork at school producing a breakdown, recovered from after College, 1; insufficient previous education leading to overstrain at College, 1; removal of family troubles, 1.

Returning to those students whose health was better or worse at College than at entering, the following table deals with their family health.

TABLE XXXVIII.

Family Health compared with kind and degree of change of Health at College.

	Improved									Deteriorated									Unchanged
	Good to Excellent	Fair to Good	Fair improved	Poor to Fair	Fair to Excellent	Poor to Good	Bad to Fair	Poor to Excellent	Totals	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad	Totals	
Health of Parents																			
Both in good health	4	3		2	1				10	5	6	4	1	1	1	1		19	55
Father's good, Mother's poor or dead		3		3	1				7	8	9	2		1	3		1	24	49
Mother's good, Father's poor or dead	3	2		1	1	1	1	1	10	1	6	4			1	2		14	39
Both in poor health or dead	8	8	1	4			1		22	5	8	2		2	1	2	1	21	51
Unstated	1	1							2										5
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	78	199
Whether either Parent died under 55 years of age, not from accident																			
Both Parents	1		1				1		3[1]		1			1				2[1]	6
Father	5	3		4					12[1]	2		1			1	1		5[1]	51
Mother		2							2[1]	4	5	1		2	3	1	1	17[1]	
Neither	9	12		6	3	1	1	1	33	13	23	10	1	1	2	3	1	54	141
Unstated	1								1										1
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	78	199

[1] **The causes of the fathers' early deaths were:—Consumption and decline 5, Pneumonia 1, Liver affections 2, Kidney affections 3, Heart affections 3, Throat affection 1, Paralysis 2, Softening of the brain 1, Erysipelas 1, Tumour 1, Unstated 2. The causes of the mothers' early deaths were:—Childbirth 6, Consumption 2, Kidney affection 1, Heart 4, Apoplexy 1, Effusion of blood on brain 1, Breaking blood-vessel 1, Anæmia 1, Paralysis 1, Internal complaint 1, Tumour 1, Cancer 1, Small pox 1, Cholera 1, unstated 1.**

TABLE XXXVIII. (*continued*).

	Improved									Deteriorated									Unchanged
	Good to Excellent	Fair to Good	Fair improved	Poor to Fair	Fair to Excellent	Poor to Good	Bad to Fair	Poor to Excellent	Totals	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad	Totals	
Hereditary tendency to disease																			
Reporting tendency	9	9	1	3	1	1	1		25[1]	4	8	6	1	3	4	1		27[2]	83
Reporting none	7	7		6	2		1		23	12	14	4		1	2	4	1	38	100
No statement		1		1				1	3	3	7	2					1	13	16
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	78	199
Brothers and Sisters in Poor Health or Dead																			
None in poor health or dead	5	7		4					16	5	5	2	1			2		15	59
One "	4	6	1	2	2			1	16	5	6	3			3	2		1	20	50
Two "	4			3		1			8	2	10	2		1	1		1	17	29
More than two "	3	4		1	1		2		11	7	6	5		3	2	1		24	54
Unstated											2							2	7
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	78	199

It appears from this table that there is a marked tendency to deteriorate rather than improve in health at College among those students whose families are unhealthy, measuring unhealthiness by the number of brothers and sisters in poor health or dead. A similar connection between poor present health and family unhealthiness has already been noticed in Table XII. But bad health in parents or hereditary tendency to disease does not seem to produce deterioration in health at College. Indeed the excess in the number of cases of deterioration over cases of improvement appears to occur mainly among families where one at least of the parents enjoys good health, among families where neither parent has died young, and among families where no hereditary tendency to disease is reported. Can it be that students who are not conscious of hereditary dangers are more reckless than others, or is there some other reason for this seeming anomaly? One point as regards parents' health is noticeable, unless it is due to

[1] The tendencies reported include:—Consumption 8 cases, Gout 4, Digestive delicacy and dyspepsia 2, Rheumatism 8, Heart affections 2, Cancer 1, Mental and nervous illnesses 2, Asthma and bronchial affections 3.

[2] The tendencies reported include:—Consumption and tubercular disease 13 cases, Gout 3, Dyspepsia and biliousness 2, Rheumatism 5, Heart affections 3, Cancer 2, Mental and nervous illnesses 2, Diabetes 1, and one reports that several women in her mother's family died in childbirth.

chance, and that is that failure of health in the mother accompanies deterioration of the student's health at College to an extent that failure of health in the father does not. Among students whose fathers were in poor health or dead 32 improved and 35 deteriorated, while of those whose mothers were in poor health or dead 29 improved and 45 deteriorated. Or—if we consider the early deaths of parents—of those whose fathers died under fifty-five years of age, 15 improved and 7 deteriorated; while of those whose mothers died under fifty-five years of age, 5 improved and 19 deteriorated.

TABLE XXXIX.

Education and Occupations before College compared with kind and degree of change in Health at College.

	Improved									Deteriorated								Unchanged
	Good to Excellent	Fair to Good	Fair improved	Poor to Fair	Fair to Excellent	Poor to Good	Bad to Fair	Poor to Excellent	Totals	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad	Totals	
Educated at																			
Boarding school	2			2			1	1	6	2	1	1				2	3	1	4	20
Day school	6	2			1				9	4	8	3			2	3	1		21	39
Home	3	3		2					8	2	5	2		1				1	11	28
Boarding and Day school		2	1						3	1	4	2							7	24
Boarding school and Home		4		5	1		1		11	5	3	2		2	2	1			15	17
Home and Day school	5	3			1				9	4	5	1	1		2	1			14	45
All three		3		1		1			5	1	3	1		1					6	26
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	199
In the case of Students who when they came to College were not above 20 years of age. Previous education ended with																				
Boarding school	2	3		1			1	1	8	6	5	3		1	1	1			17	
Day school	9	5			1				15	5	10	4	1		3	1	1		25	
Home	3	1		2	1				7	2	3	3						1	9	
Totals	14	9		3	2		1	1	30	13	18	10	1	1	4	2	1	1	51	
Occupations before College																				
Household				1					1											37[1]
Teaching	1	6		4		1			12	4	5	2			2	1	1		15	38[1]
Teaching and Household										1									1	
Nursing and Secretarial work												1				1			2	
None of the above reported	15	11	1	5	3		2	1	38	14	24	9	1	4	4	3		1	60	
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	

[1] These numbers are not mutually exclusive.

Both occupations, such as teaching, before coming to College, and circumstances connected with school education, such as constant walking to and from a day-school at all times and in all weathers, have been thought to have a tendency to cause deterioration of health at College, but if there is any truth in this in individual cases there is at any rate no general law traceable in the above table. It is true that the first division of Table XXXIX. shows a large proportion of deteriorations as compared to improvement in health at College among those who have at some time of their life been at a day-school; but the second division, which is more likely one would think to show any true relation between school-life and health at College, exhibits a larger proportionate number of deteriorations among those who ended their previous education at a boarding-school.

The question asked about place of residence before coming to College was intended to bring out any connection that there might be between change of climate and health at College, but the previous places of residence are both too various and too vaguely described for any conclusions to be drawn.

TABLE XL.

Conditions and Habits of College Life compared with kind and degree of change in Health at College.

	Improved									Deteriorated									Unchanged
	Good to Excellent	Fair to Good	Fair improved	Poor to Fair	Fair to Excellent	Poor to Good	Bad to Fair	Poor to Excellent	Totals	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad	Totals	
Age at entering College																				
Sixteen																				1
Seventeen										2									2	8
Eighteen	5	6		2	1		1	1	16	3	7	4	1		1	1			17	38
Nineteen	8	3		1	1				13	3	8	4		1	3	1	1	1	22	50
Twenty, Twenty-one and Twenty-two	2	3		3		1			9	8	7	2		1		2			20	47
Twenty-three to Twenty-seven	1	3		2	1				7	2	4	2		1	2	1			12	34
Over twenty-seven		2	1	2			1		6	1	3			1					5	21
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	199
While at College lived in College, in Lodgings, or at Home																				
In College	14	14	1	9	3	1	2	1	45	17	26	12	1	3	5	4	1	1	70	178
In Lodgings		1		1					2					1					1	1
At Home	1	1							2	1	1								2	4
Part of the time in College, part in Lodgings	1	1							2	1	2				1	1			5	12
Part of the time in College, part at Home																				4
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	199

TABLE XL. (*continued*).

	Improved									Deteriorated									Unchanged
	Good to Excellent	Fair to Good	Fair improved	Poor to Fair	Fair to Excellent	Poor to Good	Bad to Fair	Poor to Excellent	Totals	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad	Totals	
Anxious or Troubled																			
About Studies	3	2		2					7	4	5			1	1			11	37
About Personal or Family affairs	3	5		1	1	1	1		12	3	7	5	1	1	1			18	47
About both	1	6		5			1		13	4	9	5		1	2	4	1	27	34
About neither	9	3	1	1	2			1	17	7	6	2		1	1	1		18	74
Unstated		1		1					2	1	2				1			4	7
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	78	199
Read for Honours	16	13	1	7	1	1	2		41	18	23	9	1	2	6	3	1	64	164
Did not read for Honours		4		3	2			1	10	1	6	3		2		2		14	35
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	78	199
Triposes taken by Cambridge Honour Students																			
Mathematical	4	3	1	1					9	3	5	1			2			11	38
Classical				2		1			3	2	9	4			2	1		19	36
Moral Sciences	2	3		1			1		7	1	2	1		2			1	6	16
Historical	2						1		3	2	3	2				1	1	9	19
Natural Sciences	2	5		2	1				10	5	2				1	1		9	33
Theological																			1
Modern Languages										1	2		1					4	2
Two Triposes										1								1	5
Totals	10	11	1	6	1	1	2		32	15	23	8	1	2	5	3	1	59	150
Abstained from Study in Vacation																			
Not at all	3	8	1	2	1		1	1	17	7	3	1				1	1	13	
Entirely		1		1					2	1	3				2			6	
For most of Vacation	3	2			2				7	2	1	1			1	1	1	7	
For parts (unspecified)	3	1		1					5	2	5	3	1	2		1		14	
For all but one Long Vacation		1		1					2		1	1		1		1		4	
For all Long Vacations		1		1			1		3		2	1			1			4	
Under one month	1								1	1		1						2	
Between one and two months	5	1		2					8		3	2			2			7	
„ two and three months	1	1		1					3	4	9	1		1				15	
„ three and four months		1							1		1	1						2	
„ four and five months				1					1										
Unstated						1			1	2	1					1		4	
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	78	

TABLE XL. (*continued*).

	Improved									Deteriorated									Unchanged
	Good to Excellent	Fair to Good	Fair improved	Poor to Fair	Fair to Excellent	Poor to Good	Bad to Fair	Poor to Excellent	Totals	Excellent to Good	Good to Fair	Fair to Poor	Fair deteriorated	Poor to Bad	Excellent to Fair	Good to Poor	Excellent to Poor	Excellent to Bad	Totals	
Number of Hours of Study per diem																			
Under six hours	1	1			1				3	1		1		2	1	1			6	8
Six hours and under seven	3	2		4	1				10	3	7	4			1				15	35
Seven hours and under eight	3	8	1	3					15	3	5	2	1		1	1			13	56
Eight hours and under nine	6	3		3			1		13	5	11	3			1	1		1	22	63
Nine hours and over	2	1					1		4	5	3	1			1				10	16
At first six or seven, afterwards much less																				3
At first eight or nine, afterwards much less											1	1				2			4	3
Unstated	1	2			1	1		1	6	2	2			2	1		1		8	15
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	199
Number of Hours of Exercise per diem																			
Under one hour											1								1	9
One hour and under two	2	5		3			1		11	4	10	5	1		1	2			23	59
Two hours and under three	9	5		5	2		1		22	7	11	1		1	2	2			24	66
Three hours and over	1	2							3	1		3		1	1				6	6
Unstated	4	5	1	2	1	1		1	15	7	7	3		2	2	1	1	1	24	59
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	199
Number of Hours of Sleep																			
Under seven	1	1						1	3		2			1		1			4	6
Seven hours & seven & a half	3	5		1					9	4	6	2	1		1				14	37
Eight hours	5	6		5			1		17	9	10	6			2	2		1	30	90
Eight and a half hours	3	1		2	2				8	2	3								5	21
Over eight and a half	1	4	1	2			1		9	1	6	2		1	2	1			13	28
Unstated	3				1	1			5	3	2	2		2	1	1	1		12	17
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	199
Regularity in Sleeping and Eating																			
Sleeping irregular	2	2		3				1	8	3	1	1			3		1		9	
Eating irregular		1							1	2	2					1		1	6	
Both irregular	1	3							4	2	1	1		1		1			6	
Neither irregular	13	11	1	7	3	1	2		38	12	24	10	1	3	3	3			56	
Unstated											1								1	
Totals	16	17	1	10	3	1	2	1	51	19	29	12	1	4	6	5	1	1	78	

The same kind of connection is shown by this table between both the higher ages at entering College, and anxiety or trouble at College, and deterioration in health, as is shown by Tables XXXI. and XXXII. between these things and comparatively poor health. Of those who entered at eighteen or under nearly as many improved as deteriorated, while of those who entered at from nineteen to twenty-seven, the number who deteriorated is more than double the number who improved. Of those who were anxious about both studies and personal or family matters, twice as many deteriorated as improved, and of those who were anxious about neither as many improved as deteriorated. We also find here again, though it is not shown in the tables we have printed, the same kind of connection between age at entrance and anxiety at College as is discussed on pp. 71, 72. Those among the students whose health changed at College who entered under nineteen years of age were comparatively free from anxiety there, while more than a due proportion of those who entered at twenty, twenty-one and twenty-two were anxious; and further, this excess in the number of anxious students is confined to those whose health changed for the worse. We can perhaps make this clearer by giving the numbers. If the anxiety and trouble about personal or family affairs had been evenly distributed among the students whose health changed at College, about 15 of those who entered at from twenty to twenty-two years of age would have been anxious. The actual number who were so was about 25, of whom 8 improved and 17 deteriorated.

No marked difference appears in the proportion of improvements and deteriorations as regard students who read for honours and those who did not, but a curious difference appears as regards the different subjects read. Of those who read for the Mathematical, Moral Sciences and Natural Sciences Triposes, about as many improved as deteriorated in health at College, but of those who read for the Historical Tripos 9 deteriorated and only 3 (or 4 if we include one who resided for seven terms only before the formal regulations as to residence were passed) improved, of those who read for the Classical Tripos 19 deteriorated and only 3 improved, while among the candidates in the new Mediæval and Modern Languages Tripos none improved and several deteriorated. We can hardly suppose that the study of languages is in itself unwholesome, but possibly the greater variety of work involved in it as compared with other studies may make it easier to overwork without consciousness of fatigue at the time. The hours of work of those students of language whose health

deteriorated were on the average decidedly long and their hours of sleep short, being for the Classical students 7.8 hours of work and the same amount of sleep and for Modern Languages students 8 hours of work and 7.6 hours of sleep. It will be remembered (see Table XXXIII.) that the average number of hours of sleep for all students is 8, which is certainly not too high, and (see p. 77) that the average time devoted to study by students reading for Tripos Examinations other than the Natural Sciences Tripos is about 7 hours. We do not give a similar table, showing the connection of different subjects of study with change of health, for Oxford students, because the numbers being small, there would be some risk of revealing individual identity, but at Oxford too the study of Modern Languages has been accompanied by deteriorated health in two cases and by improvement in none. On the other hand English Language and Literature, an important branch of study at Oxford, seems to be improving to the health.

The questions as to abstention from study in vacation were asked because it was thought by some that this had an important bearing on health at College. The answers, however, bring out no very clear result. Not only are they difficult to tabulate satisfactorily owing to their great variety, but they are also difficult to interpret. It would probably be a mistake for instance to assume that all the students who say that they did not abstain from study in vacation mean that they took no complete holiday at all. On account of these difficulties we have not attempted to report any answers except those of the students whose health changed at College. Their answers seem to connect abstention from study in vacation with deterioration in health. Among those whose answers are tabulated as 'Not at all', 'For parts', 'Under one month', 'Between one and two months', who may perhaps be classed together as having abstained from study little, the number whose health deteriorated exceeds but little the number whose health improved; while among the rest twice as many changed for the worse as for the better. Possibly, in some cases at least, the complete cessation from studying implied the substitution for study of fatiguing occupations of other kinds.

The preponderance in number of cases of deterioration over cases of improvement when the hours of study are long (8 hours and over) is very clearly shown in Table XL., but the conclusion to be drawn is a little confused by the fact that there is a similar though less marked preponderance among cases of exceptionally short hours of study. It is worth noting, however, that of the 6 students who worked for less

than six hours a day and deteriorated, 5 assign special reasons unconnected with work at College for their doing so, and the 6th was troubled about personal or family matters. We may then safely conclude that long hours of work tend to cause deterioration in health. On the other hand specially short hours of work are often an effect of a deterioration arising from causes unconnected with study. Table XL. further points to a connection between short hours of exercise and deterioration in health, the preponderance of cases of deterioration over cases of improvement occurring mainly among those who took less than two hours of exercise. But here, as in the case of study, we must remember that in some cases poor health would lead to short hours. So far as it touches the question, Table XL. also tells favourably for long hours of sleep; the preponderance of cases of deterioration being almost entirely among those who did not take more than eight hours of sleep.

Suggestions as to means of raising the standard of health have been made by about 220 students, most of them relating to the observance of ordinary rules for health in the matter of work, sleep, eating and exercise. Various methods of securing this observance—by instruction at school and at College, by examination, by compulsion, by encouragement—are suggested. This is scarcely the place to examine these suggestions in detail. I will only remark here that as to the necessity for plenty of sleep and exercise and as to its being wrong to overwork, public opinion among students at College seems to me, so far as my personal observation goes, to be fairly healthy. When students err in these respects it is not usually from ignorance, or from want of good advice both from fellow-students and from others, but either from failure to carry out their own good intentions, or from a secret conviction that they are different from other people, and that what is bad for others is not bad for them. The number who err in these respects does not appear to be very large compared to the whole, and though compulsory observance of rules laid down for the purpose might reduce the number to yet smaller proportions, it would do so at the cost of inconvenience and annoyance to the larger number, for whom rules are not required, and who can now arrange their time in the way best suited to their own special cases.

In a final table we give some of the results of the American Statistics and repeat for convenience of comparison the corresponding figures from our own.

TABLE XLI.

Results of the English and American investigations compared.

	Percentage in Excellent or Good Health			Percentage in Fair Health			Percentage in Indifferent or Poor Health (American) and in Poor or Bad Health or Dead (English)		
	American Students	English		American Students	English		American Students	English	
		Students	Sisters		Students	Sisters		Students	Sisters
All Students and their Sisters Number—American 705, English: Students 566, Sisters 450									
From 3 to 8 years of age	76·74	71·45	64·70	1·84	16·98	14·45	21·42	11·57	20·85
From 8 to 14 ,,	73·33	67·09	63·45	2·98	22·78	22·76	23·69	10·13	13·79
From 14 to 18 ,,		61·97	56·34		27·14	26·95		10·89	16·71
At Entering College	78·16	68·20		1·98	22·08		19·86	9·72	
During College Life and for Sisters from 18 to 21	74·89	63·08	58·45	7·80	26·15	26·44	17·31	10·77	15·11
Present Health (English), Since graduation (American)	77·87	68·02	59·34	5·11	22·08	27·11	17·02	9·90	13·55
American Students who studied severely (number 263) and English Students who read for Honours (number 269)									
At Entering College	71·10	74·35		3·04	17·47		25·86	8·18	
During College Life	69·58	67·66		10·27	22·68		20·15	9·66	
Present Health	71·86	74·72		9·13	18·96		19·01	6·32	

	American Students	English	
		Students	Sisters
Average age at entering college	18·35	21·9	
Average age at time of collecting statistics	28·58	28·57	29·55
Number married	196	58	87
Percentage married	27·8	10·25	19·33
Average number of years married	6·7	4·31	8·83
Percentage of those married who have children	66·33	72·41	63·22
Number of children living	232	80	177
Number of children dead	31	9	31
Average age of children	6·0	3·9	7·0
Percentage who teach or have taught. (In the case of students, only teaching since leaving College is included. English students who left in 1887 are here omitted)	50·21	77·46	37·33

Conclusion.

Summing up the results of our investigation, we may I think say with confidence that there is nothing in a university education at all specially injurious to the constitution of women, or involving any greater strain than they can ordinarily bear without injury. Women generally pass through it without its affecting their health one way or the other. As was to be expected, however, some improve in health and some deteriorate, both improvement and deterioration being sometimes the effect of conditions of College life and of circumstances more or less connected with it, though probably more often due to constitutional or other causes for which College life cannot be either praised or blamed. The net result of the change is that as large a proportion of the women who have had a university education enjoy good health now as did so at the time they entered College, while the number in poor health, among those who have read for honours, is somewhat reduced. These results confirm those of the similar enquiry previously conducted in America.

As mothers of healthy families we have seen that the students are more satisfactory than their sisters, and so far as we can judge quite up to the average of women.

We have to set down as a fact unfavourable to a university education for women, a temporary falling off during College life of about 5 per cent. in good health compared with either health at entering, or present health. This to some extent depends on illnesses or other things occurring accidentally during the College course, and to some extent is probably due to the relaxing climate of our universities; but it is also partly caused by overwork and want of attention to well known laws of health, and to this extent both could and ought to be prevented by reasonable care on the part of students themselves.

That any serious alarm as to the effect of university education on the health of women is groundless, is clearly shown by the fact that the net amount of increase in good present health as compared with health between fourteen and eighteen years of age, is greater in the case of students than of their sisters.

APPENDIX A.

Questions sent to each Student.

The schedule of questions was headed as follows :—

Each former student of the Colleges for Women at Cambridge and Oxford is earnestly requested to fill in this Schedule for herself as carefully and accurately as possible, and to return it as soon as possible to Mrs H. Sidgwick, Hillside, Chesterton Road, Cambridge.

Any student who cannot answer all the questions, or who cannot answer some of them definitely, is requested nevertheless to fill in the schedule as well as she can.

Date of filling in Schedule. Name of your College

1. Individual Health.

1. Has your health been *a.* excellent, *b.* good, *c.* fair, *d.* poor, *e.* bad?

Between ages 3 and 8 years	Between ages 8 and 14 years	Between ages 14 and 18 years	At time of entering College	During College life	Since leaving College

2. If at any time you have suffered from any disorder of which you know the nature, please describe it.

3. Duration of disorder?

4. During which of the above periods has it occurred?

2. Family Health.

		Alive?	Dead?	(If Alive) Age?	(If Alive) General Health?	(If Dead) Age at Death?	Cause of Death?
1.	*a.* Is your father	*a.*	*a.*	*a.*	*a.*	*a.*	*a.*
	b. Is your mother	*b.*	*b.*	*b.*	*b.*	*b.*	*b.*

2. How many brothers and sisters have you had?

3. Are any of your brothers or sisters in poor health

4. Nature of disorder?

5. Have any of your brothers or sisters died?

6. Cause of death?

7. Is there any known tendency in your family towards diseases hereditary in their nature?

Conditions of Life.

3. Before entering College.

1. Date of Birth?

2. Of what nationality are your parents? *a.* Father? *b.* Mother?

a. | *b.*

3. Before entering College in what part of the country did you chiefly live?

4. Were you educated at *a.* a boarding school, *b.* a day school, *c.* at home?

5. What examinations did you take before you went to College?

6. Did you take regular exercise during school years?

7. What kind?

8. What amount?

9. Did you engage in any regular occupation between school years and College?

a. Household	*b.* Teaching	*c.* Other Professional Occupation	*d.* Study	*e.* Philanthropy	*f.* Other Occupation

10. Duration of occupation?

4. At College.

1. At what age did you enter College? | Years. | Months.

2. For how many terms did you reside?

3. Consecutively, or with what intervals?

4. Did you abstain from study during the vacations, or during what parts of them?

5. What examinations did you take at College?

6. When at College which hours of the 24, and how many, did you aim at devoting *a.* to study? *b.* recreation? *c.* physical exercise? *d.* sleep?

a. | *b.* | *c.* | *d.*

7. When at College were you generally regular in hours of *a.* sleeping? *b.* eating? | *a.* | *b.*

8. When at College were you anxious or troubled about *a.* your studies? *b.* personal or family matters? | *a.* | *b.*

9. When at College did you live *a.* in College? *b.* in lodgings? *c.* at home? | *a.* | *b.* | *c.*

10. When in College did you enter society, *a.* not at all, *b.* a little, *c.* a good deal? | *a.* | *b.* | *c.*

5. Since leaving College.

1. Since leaving College have you engaged in any regular occupation?

a. Household	*b.* Teaching	*c.* Other Professional Occupation	*d.* Study	*e.* Philanthropy	*f.* Other Occupation

2. Duration of occupation?

	a. Date of Marriage	*b.* No. of Children Born	*c.* No. of Children Living	*d.* If any are Dead, Cause of Death	*e.* Age of Each	*f.* Health of Each
3. Have you married?						

Remarks.

If the answers to these questions do not appear to you to include all the important facts which should be taken into consideration in your own case, please add here any further statement which you may think desirable.

Remarks:

Can you offer any suggestions which might tend in your opinion to raise the physical standard in your own College?

Remarks:

To each set of questions was attached a slip bearing the following:—

The former student filling in the accompanying Schedules should sign her name on this slip as a guarantee of *bona fides*. On receiving the schedules Mrs Sidgwick will at once remove from them this slip so that the schedules will remain anonymous.

Signature:

APPENDIX B.

Letter sent with the Schedule of Questions.

Madam,

It appears to some of those who have been most closely connected with Colleges for Women in England that the time has now come to make a statistical investigation into the effects of college life and study on the health of women-students. Accordingly the undersigned have been formed into a committee for this purpose and are cordially supported by Miss Clough, Miss Shaw Lefevre, Miss Welsh, and Miss Wordsworth.

We are of opinion that a sufficient number of students have now completed their course, and that a sufficient time has elapsed since many of them left college, to make it possible to obtain information on which a conclusion of some scientific value may be based: provided that students will assist us by giving, each in her own case, the information required, without any bias, whether it be favourable or unfavourable to Women's Colleges. The object of the investigation is that the exact truth should be ascertained as far as possible, on this important and much controverted question, so that we may not have to trust any longer to mere general impressions based on the necessarily limited experience of individuals.

In framing the schedule (A) of questions enclosed, and which it is hoped all former students will fill in, we have been guided by the schedule of questions used in a similar investigation recently carried out successfully in America. We have, however, after careful consideration, left out a considerable number of the American questions, and have made other modifications which the different circumstances in the two nations seem to render necessary.

It would add greatly to the value and interest of the result of the investigation, if statistics could be obtained respecting the health of women, who have not been to College. To this end we enclose a second schedule (which we have marked B), and shall be much obliged if you will if possible fill it in for the sister nearest to you in age—whether older or younger—who is above the age of 21, and has not been to College; or if you have no sister who fulfils these conditions the first cousin who fulfils them. It is necessary thus

arbitrarily to define beforehand the persons concerned in schedule B, in order to avoid all possibility of selection on grounds connected with health. It is hoped that schedule A will be filled in even in those cases where the information required for schedule B cannot be obtained: and also that no one will abstain from returning schedule A, on account of inability to fill it in completely.

In conclusion it may be well to give a quotation from the *Medical News* which was sent round with the American questions, and which puts very clearly the grounds for making this enquiry.

"If the future mothers of our country are being ruined physically by our methods of education, who would wish with such downright earnestness of purpose to remedy the impending evil as our educated women themselves? If a false cry is being raised which will hamper the just and wholesome intellectual development of women, who are more interested in showing it than the graduates of our women's Colleges? Truth, broad truth, is what we should seek. Individual experience is apt to be erroneous; only large numbers eliminate errors."

Please forward the schedules when filled in to the Secretary of the Committee, Mrs H. SIDGWICK, Hillside, Chesterton Road, Cambridge. An envelope stamped and addressed to her is enclosed for the purpose.

If any questions appear to you obscure, or other difficulties arise, the Secretary or any other member of the Committee will be happy to give such explanations as may be required.

(Miss) M. E. BENSON, *Lady Margaret Hall, Oxford.*
(Miss) I. T. DON, *Somerville Hall, Oxford.*
(Miss) ALICE GARDNER, *Newnham College, Cambridge.*
(Miss) G. E. M. JACKSON, 32, *Portman Square, W.*
(Mrs) M. A. F. LATHAM, 17, *Trumpington Street, Cambridge.*
(Mrs) E. M. SIDGWICK (Secretary), *Hillside, Chesterton Road, Cambridge.*

April, 1887.

APPENDIX C.

LETTER SENT WITH THE SECOND ISSUE OF SCHEDULE OF QUESTIONS.

DEAR MADAM,

We sent to you copies of the accompanying schedules and letter some time ago, but not having received from you any reply, we venture to address you again on the subject.

We have now received schedules filled in from over 470 former students, and the success that we have thus met with in our enquiry induces us to make a great effort to make our number as complete as possible. This is important not only because the area of investigation being small any reduction of it is to be deprecated, but because those who believe that college life is injurious to women will be apt to think that it is those who have suffered from it who have withheld information.

From letters I have received and enquiries I have made I believe that, though in many cases mere inadvertence or pressure of work has prevented students from returning schedules filled in, in others several distinct considerations have produced a more or less deliberate decision not to do so. These considerations I will briefly state and discuss, in the hope that if any of them have operated in your own case I may persuade you to reconsider the question and fill in the schedules for us.

One difficulty that has been felt in some cases arises from the fear that the schedules will not remain anonymous. With regard to this I cannot of course undertake to see nothing of the contents of the schedule when I first open it with the signature attached, but among so many the chance of a particular fact remaining associated in my mind with a particular name is small, and no one but myself has seen or will see the schedules with the name attached. If, however, any one dreads even this slight amount of revelation as regards her answers to some of the questions about herself or her family she can omit those answers. She would not be singular in this; and though we desire to obtain as full information as possible, the schedules would have some value for our purpose even if the first question only—that about the degree of health at various periods of life—were answered. But I believe that what is dreaded is not so much that I personally might acquire knowledge which it would be disagreeable to the returner of the schedule to think that I possessed, as that the schedules without the names should betray their

writers, and individual histories be traceable in printed results. This I may at once say is absolutely impossible. The information derived from the schedules will be printed in a tabulated form, and it will be quite impossible from the tables to reconstruct any single schedule;—all individuality will be lost. Any one would at once see this, who had an opportunity of examining the corresponding statistics already published in America.

Some have found an insurmountable difficulty in filling up the schedules owing to an almost overscrupulous desire to be accurate. They have been unable to remember perhaps how many hours they aimed at devoting to sleep or study at college; or it may have differed at different periods of their college course; or perhaps the divisions of age adopted in the schedules do not correspond to the divisions marked out by health differences. Difficulties of the kind must inevitably arise, but they can be met in some cases by stating that the answer given is only approximate, and in others by explaining the circumstances which lead to the difficulty in answering. There is more serious difficulty in deciding how to answer in cases which seem doubtful; in deciding for instance whether a certain standard of health is fair or good, or what can properly be held to constitute anxiety about personal or family matters. I may remark that in such cases no great anxiety need be felt about the accuracy of an answer which has been conscientiously given, since unintentional error will, if there be no general bias, be as often on one side as on the other. The number of those who would call health fair which the majority would call good will about equal the number who would call health good which the majority would call fair, so that the two errors will balance each other.

A few people have hesitated about sending answers because they regard their case as not typical. This involves, I think, some misconception of the nature of the enquiry. Reflection will show that if the number of schedules returned is sufficiently large, as I think it will be, exceptional cases will practically eliminate themselves in the general average obtained. And it is especially important that cases should not be selected for omission in the present investigation, in which we might be suspected of desiring to bring out a particular result. The kind of exceptional circumstances which have been mentioned to me as reasons for not filling in schedules are health affected by climate, health affected by matters unconnected with college life, and unusual age at entrance. All these are points which it is desirable should be mentioned in filling in the schedules. The first two should be noted in the space allotted to remarks at the bottom; and it is to be observed that both circumstances unconnected with college life and change of climate may sometimes have good effects on health and sometimes bad. Age at entering college forms the subject of a special question and it will be interesting if we can learn from our statistics in what way, if any, this tends

to affect the health of students—whether it is advantageous to health or the reverse to enter late.

Some have doubtless refrained from answering either from indifference to the enquiry, or because they think it useless or premature. To these I would say that it was not undertaken without careful consideration, that the knowledge obtained by it cannot fail to be of some service, while it is hardly possible that it can do any harm; and that at the same time its usefulness tends to be diminished by every refusal to send an answer. And I may add that in filling in their schedules they will at any rate be obliging those who are promoting and carrying out the enquiry.

If after reading the above you still feel any difficulties about filling in your schedule I shall be glad, if you will write to me, to discuss them with you; and to give any further explanation so far as I am able to do so.

I am, dear Madam,

Yours faithfully,

ELEANOR MILDRED SIDGWICK.

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Return to Carl Barnes.

Was kann die Schule

gegen die

Masturbation der Kinder thun?

Referat, dem achten internationalen hygienischen Kongress zu Budapest erstattet

von

Hermann Cohn,
Dr. phil. et med.,
Professor der Augenheilkunde an der Universität zu Breslau,
Ehrenpräsident der schulhygienischen Sektion des Kongresses.

Motto: Schont ihrer Faser noch, schont
ihres Geistes Kräfte,
Verschwendet nicht im Kind des
künftgen Mannes Säfte!

Johann Peter Frank.
System einer medic. Polizey.
1780.

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Einleitung.

Als mir Ende vorigen Jahres von dem Organisations-Comité des 8. internationalen hygienischen Kongresses zu Budapest die ehrenvolle Aufgabe ertheilt wurde, Themata vorzuschlagen, welche für die Diskussion geeignet wären, nannte ich auch die Frage: „Was kann die Schule gegen die Onanie der Kinder thun?"

Ich hoffte, dass das Comité die Prüderie, welche bisher einer öffentlichen Besprechung dieser Frage entgegengebracht worden, als unbegründet anerkennen und dieses wichtige Kapitel der Schulhygiene nicht denen zu Liebe, welche gern einen dichten Schleier über derartige Schattenseiten des Jugendlebens ziehen möchten, von der Tagesordnung absetzen würde.

Meine Hoffnung wurde erfreulicherweise nicht getäuscht.

Ich gebe zu, dass ein gewisser Muth dazu gehört, eine uralte, immer nur übertünchte Wunde endlich einmal öffentlich aufzureissen und eine dem heutigen Standpunkt ärztlicher Ansichten entsprechende Behandlung zu versuchen. Aber ein solcher Muth ist nöthig; denn mit der bisherigen Vogel-Strauss-Politik ist hier nichts zu erreichen. Es gilt hier ganz besonders das Wort von Johann Stuart Mill: „Die Krankheiten der Gesellschaft können ebensowenig als die Krankheiten des Körpers verhindert oder geheilt werden, ohne dass man offen von ihnen spricht".

Und welcher Platz wäre geeigneter, diese gewiss nicht appetitliche, aber darum nicht minder bedeutungsvolle Frage von allen Seiten zu erörtern, als eine internationale Versammlung, an der sowohl Aerzte, als Lehrer und Behörden theilnehmen. Das Unappetitliche darf in einer hygienischen Versammlung, in der ja die Fragen der Desinfektion, der Abfuhrsysteme, der Syphilis, der Bordelle ohne Prüderie erörtert werden, Niemanden abschrecken.

Dass meine Thesen auf mancherlei Widerspruch, namentlich von nichtärztlicher Seite, stossen werden, weiss ich. Ich hatte denselben Kampf vor 30 Jahren auszufechten, als ich meine An-

sichten über die Kurzsichtigkeit der Schuljugend und über die zur Verhütung derselben nothwendigen Reformen veröffentlichte. Heute sind die letzteren zu meiner Freude fast in allen civilisirten Ländern durchgeführt.

Wenn ich jetzt von Neuem einen Kampf aufnehme in einem meines Erachtens nicht minder wichtigen Kapitel der Schulhygiene, so hoffe ich, wenn ich auch nicht mehr die Durchführung meiner Vorschläge erlebe, — denn nur langsam brechen sich neue Vorschläge Bahn, — dass doch wenigstens die Anregung zu vielseitiger Untersuchung, Prüfung und Erwägung durch die folgenden Erörterungen gegeben werden wird. Vielleicht werden in späteren Jahren auch inbetreff der Verhütung der Onanie meine Vorschläge Berücksichtigung finden.

---

§ 1.

Verbreitung der Onanie.

Es ist kaum nöthig vorauszuschicken, dass wir unter Onanie nicht den Vorgang verstehen, den die Bibel von Onan dem Starken [1. Buch Mose 38, 9] berichtet, sondern dass wir sie mit Fürbringer definiren als „die künstliche aus eigenem Antriebe und durch eigene Manipulationen ohne Betheiligung des anderen Geschlechtes bis zur Höhe der Ejaculation, beziehungsweise bei Frauen und Kindern bis zum Höhepunkt der Erregung (Orgasmus) getriebene Reizung der äusseren Genitalien, insbesondere der glans penis und des introitus vaginae".

Dieser Vorgang wird bekanntlich auch Masturbation genannt von manus, Hand, und stuprum, Schändung.

Eine Statistik der Verbreitung der Onanie existirt bisher nicht, und gerade hygienische Massnahmen bedürfen zur Begründung einer grossen Statistik. Ich konnte das Letztere in den Jahren 1864 bis 1868 am besten beobachten; denn nimmermehr wäre meinen Bestrebungen um die Schulhygiene ein Werth beigelegt worden, wenn ich nicht die Befunde der Augen von 10000 Schulkindern denselben zu Grunde gelegt hätte.

Unmöglich wäre übrigens auch betreffs der Masturbation eine Statistik nicht. Ich würde vorschlagen, einen Fragebogen zu entwerfen, in welchem um Beantwortung der in dieser Broschüre erörterten Fragen auf Grund eigner Schulerinnerungen gebeten

würde. Dieser Fragebogen wäre zunächst am besten an die 21 000 deutschen Aerzte oder an die 8000 deutschen Studenten der Medizin zu versenden.. Die meisten derselben würden schon aus Interesse an der Sache antworten, und die Antworten wären, um unverhüllte Mittheilungen zu erhalten, anonym zu erbitten. So könnte ein zuverlässiges statistisches Material für den Anfang erhalten werden. Später dürfte die Sammelforschung auf alle Studirenden der Universitäten und Hochschulen auszudehnen sein.*)

Aber wenn auch heut noch keine statistische Untersuchung vorgelegt werden kann, so ist doch die übereinstimmende Ansicht aller zuverlässigen Autoren die, dass die Onanie eine viel verbreitetere Volkskrankheit ist als die Myopie; ja, sie ist wohl das verbreitetste unter allen Leiden.

Natürlich verzichten wir auf die vielfachen Uebertreibungen, die in allerlei populär geschriebenen, in den politischen Zeitungen oft genug annoncirten Broschüren dem Publikum geboten werden, und halten uns ausser an unsere eigenen, seit drei Jahrzehnten gesammelten Erfahrungen nur an die zuverlässigen Quellen, welche am Schlusse in der „Literatur" aufgeführt sind. Leider sind dieselben sehr zerstreut und müssen oft mühsam in Arbeiten gesucht werden, deren Titel kaum mit unsrem Thema in Zusammenhang zu sein scheinen; die Onanie wird bald unter Kinderkrankheiten, bald unter Nervenkrankheiten, bald unter Geisteskrankheiten, bald unter denen des Genitalapparates, oft nur sehr kurz in den Lehrbüchern der Hygiene und Pädagogik abgehandelt. Aber alle medizinischen Schriftsteller stimmen darin überein, und ich kann mich dem nur anschliessen, dass die Onanie unter der Jugend enorm verbreitet sei. Ja, einige ausgezeichnete Nervenärzte gehen so weit, zu behaupten, dass es überhaupt keinen Menschen gebe, der nicht zeitweilig Onanie getrieben habe.

So sagte der sehr erfahrene, leider zu früh verstorbene Professor Oscar Berger: „Die Masturbation ist eine so verbreitete Manipulation, dass von 100 jungen Männern und Mädchen 99 sich zeitweilig damit abgeben, und der hundertste, wie ich zu sagen

*) Eine derartige Umfrage würde allerdings für Portis, Drucksachen, Schreibwerk etc. etwa 6000 Mark kosten. Hier müssten die wissenschaftlichen Akademien, welche ja über grosse Geldmittel verfügen, oder die Naturforscher-Versammlung Hilfe leisten. Unterstützungen für solche Untersuchungen scheinen mir ebenso wichtig, als für manche andere von Akademien subventionirte Arbeiten.

pflege, der reine Mensch, die Wahrheit verheimlicht". Nach Moll äusserte ein Arzt: „Wer es bestreitet, je onanirt zu haben, hat es oft nur vergessen." Ein anderer Arzt that den bekannten Ausspruch: „Wer behauptet, nie onanirt zu haben, der thut es noch." Wenn wir auch diesen Satz nicht unterschreiben, so stimmen wir doch vollkommen der Ansicht von Moll bei, dass die meisten Menschen zuerst den Geschlechtstrieb durch Onanie befriedigen.

Dass schon bei ganz kleinen Kindern onanistische Bewegungen beobachtet werden, steht fest. Fürbringer, Curschmann, Moll und ich sahen dieselben bei Kindern schon unter 5 Jahren; doch sind das gewiss Ausnahmen, ebenso wie die Beobachtung bei sehr alten Leuten.

Dagegen stimmen alle Schriftsteller überein, dass in der Zeit der beginnenden Pubertät am heftigsten masturbirt wird. Die Schulkinder stellen also die Hauptmenge der Onanisten.

Das ist keineswegs eine neue Beobachtung. Dr. Bahrdt, der kurz vor dem Ausbruch des siebenjährigen Krieges nach Schulpforta kam und dort zwei Jahre blieb, theilte schon, wie Moll erwähnt, mit, „dass die gesammte Knabenwelt dieser Fürstenschule bis auf ihn und noch drei andere von dem griechischen Laster geschändet gewesen sei."

Auch Tissot berichtete bereits 1759, dass die Masturbation damals mitunter bei allen Schülern eines Colléges auftrat.

Der grosse Arzt Johann Peter Frank, der erste, der überhaupt ein „System der medicinischen Polizey" verfasst, schrieb 1780: „Das onanistische Laster ist in manchen Kollegien, Erziehungshäusern und Schulen vieler Gegenden so eingerissen, dass man von Seiten der Obrigkeit nicht genug Mittel treffen kann, einer solchen Pest überall zu begegnen. Ich weiss Schulen, wo zu 40 Knaben bei Handlungen angetroffen wurden, welche wegen ihrer Folgen das Gemeinwesen sollten zittern machen."

In anderen Schriften deutscher, französischer und englischer Aerzte und Schulmänner wird gleichfalls über die enorme Verbreitung der Onanie auf Schulen und Internaten Klage geführt.

Es ist nicht uninteressant, wenigstens einige der jetzt lebenden Autoren wörtlich zu citiren.

So schreibt Fürbringer: „Schulen und sonstige Sammelanstalten der Knaben liefern das Hauptkontingent. Verführung und Nachahmungstrieb können hier im Verein mit ungenügender Ueberwachung entsetzliche Zustände schaffen, derart, das manches

Mal das Gros der Schüler der verderblichen Gewohnheit verfällt, während sie das Zusammenleben von Mädchen in Instituten nur in einzelnen Fällen zu reifen pflegt.“ Aehnlich spricht sich Baginsky aus.

Bensemann erzählt, dass in den englischen public schools „die grössten Laster in jeder Ausdehnung ihren Wohnsitz haben.“ Für ihn bedeutet das englische Internatwesen „weiter nichts als eine Kasernirung jener bekannten Ausartungen des Griechenthums, und je eher damit aufgeräumt wird, desto besser ist es. Durch das enge Zusammenleben von Knaben ganz ungleichen Alters werden Verhältnisse erzeugt, wie sie in dem kaiserlichen Rom an der Tagesordnung waren.“ Er glaubt, dass das Laster dort stärker grassirt, als z. B. in den Kadettenhäusern, obgleich er auch schon von verschiedenen Seiten über dieselben Erscheinungen in diesen Anstalten hat klagen hören. In dem Kadettenleben*) spielt die Sitte oder richtiger die Unsitte des Verschossenseins in andere Knaben und die gegenseitige Masturbation eine grosse Rolle.

Fournier meint in den öffentlichen Instituten Frankreichs sei die Masturbation überaus häufig. „Nicht die Natur verdirbt hier, sondern das Beispiel.“ Mitunter wird dort ohne jede Scham die Masturbation ohne weiteres zugegeben; die älteren Schüler verführen die jüngeren; durch Drohungen zwingen sie sie, mutuell zu onaniren. Auch bei jungen Mädchen fand Fournier die gegenseitige Onanie in Pensionaten; unter der Form von intimen Freundschaften kommt es zu leidenschaftlichen Berührungen, die mitunter auch durch gemeinsames Schlafen im Bett sich weiter entwickeln.

Chevalier nennt das Leiden sogar Inversion scolaire und tadelt ebenso wie Saint-Claire Deville, Tarnowsky und

*) Herr Dr. Moll, dem ich für die gefällige briefliche Sendung mancher literarischen Winke vielen Dank schulde, gestattete mir auch freundlichst die Einsicht in das interessante Schreiben eines homosexuellen Patienten, welches nach Schilderung der mutuellen Onanie in einer Kadettenanstalt mit folgenden Worten schliesst: „Wäre ich nicht in das Kadettenkorps gekommen, irgend ein Backfisch wäre der Gegenstand meiner Liebe geworden; so aber ist es ein Knabe geworden. So habe ich nach wenigen Wochen gesehen, wie der Geliebte sich mir mit seiner ganzen Liebe hingab, so habe ich die Früchte der Liebe gekostet, allerdings ungesunde und unnatürliche, aber darum nicht weniger schöne. Und ich werde die Stunden nicht vergessen, die ich in seinen Armen geruht habe. Das ist eben Kadettenliebe.“

Saunié die französischen Internate. „Möge die Bewachung noch so scharf sein, die Instinkte oder das angeborene Bedürfniss zu einer Neigung führen gefährliche Freundschaften zwischen Kindern des gleichen Geschlechts herbei.“ In den Schlafzimmern findet Chevalier übrigens die Betten so nahe, dass sich die Kinder zu zweien in das Bett legen und hier sexuelle Akte verrichten.

Professor H. Schiller, Gymnasialdirektor in Giessen, Verfasser eines Lehrbuchs der Pädagogik, in welchem er besonders betont, dass er „in 34jähriger Amtsthätigkeit wiederholt in der Lage war, betreffs der Onanie reichere Erfahrungen zu machen, als dies insgemein der Fall zu sein pflegt“ und dass er alle Fälle „aktenmässigem Material“ entnommen, ist gewiss ein zuverlässiger Autor. Er schreibt: „Dass die Selbstbefleckung in den Schulen sehr verbreitet ist, lehren zahlreiche Beobachtungen. Sie findet sich von Sexta bis Prima, selten ganz unten und ganz oben, am häufigsten in den Tertien und Sekunden. Keine Anstalt wird vermuthlich völlig frei sein; aber in einzelnen Schulen erreicht das Uebel eine sehr grosse Ausdehnung. Tradition und Schülermaterial sind hier von grösstem Einflusse. Besonders gefährlich sind die Anstalten als Brutstätten und Verbreiterinnen des Fehlers, an welchen zahlreiche Schüler, welche das normale Alter um mehrere Jahre überschritten haben, in die mittleren Klassen vom Lande eintreten. Theils bringen dieselben die schlimme Gewohnheit schon mit, die unter der Landbevölkerung bekannt und heimisch ist, teils erfahren sie dieselbe von älteren Schülern und verbreiten sie dann weiter.“

Moll erzählt, er kenne eine derartige Epidemie aus einer Berliner Schule, wo ein jetziger Schauspieler die mutuelle Onanie in schamlosester Weise eingeführt habe; er glaubt dass es derartige Epidemien in Schulen zu allen Zeiten gegeben habe.

Dem schliesse ich mich auf Grund eigener 30jähriger Beobachtungen an; nur Einiges will ich anführen.

Ich kenne genau die Tertia eines Gymnasiums, in welcher das Uebel ein halbes Jahr lang verbreitet war, ohne dass es zur Kenntniss der Lehrer kam. Einige ältere Schüler hatten es in die Klasse gebracht und die übrigen verführt. Während dieser langen Zeit wurde in jeder Freiviertelstunde täglich, da die Thür geschlossen war und kein Lehrer die Aufsicht führte, gegenseitige Onanie systematisch betrieben; die jüngeren, unschuldigeren Schüler flüchteten wohl in den Hof; aber die älteren *gaben sich* schliesslich gern der Aufregung hin. Nur durch einen

Zufall kam die Sache heraus, und als man die jüngeren Schüler fragte, warum sie nicht längst Anzeige gemacht hätten, antworteten sie, sie hätten zwar Ekel vor dieser gegenseitigen Friktion empfunden, allein sie fürchteten, sich durch eine Anzeige als Klatscher (Petzer) missliebig zu machen. Allerdings wurden nach dieser Entdeckung die betreffenden Hauptverführer aus der Schule entfernt, zwei andern wurde die Entlassung angedroht; allein viele Schüler waren doch nun einmal verdorben.

Aus einem andern Gymnasium habe ich die bestimmte Mittheilung von Sekundanern empfangen, dass alle in der Pause mit einander, wie sie sich euphemistisch ausdrückten, „Jugendspiele“ trieben, d. h. gegenseitig masturbirten. Aus einer dritten Anstalt wurde mir dasselbe berichtet, nur dass dort der Ausdruck „Eiern“ dafür gebraucht wurde.

Ein ganz zuverlässiger Student erzählte mir, dass er als 13jähriger Untertertianer noch unschuldig war. Damals machte er mit sieben älteren Mitschülern einen Ausflug in das Gebirge. Dabei setzten sich diese in einen Strassengraben und luden ihn zur mutuellen Onanie ein, wobei es bei vielen schon zur Ejaculation kam, während dies bei ihm nicht der Fall war.

Aber nicht bloss in den Zwischenpausen werden diese gegenseitigen Friktionen oft getrieben, sondern auch in der Unterrichtsstunde selbst. Ich besitze genaue Notizen darüber.

Ein Schüler schilderte mir sehr treffend die Sache so: „Oben haben wir Caesar gelesen, und unten haben wir dabei mit einander onanirt und zwar über den Beinkleidern.“

Aehnliches berichtet H. Schiller. Ein Arzt, dessen Sohn betheiligt war, konstatirte, dass derselbe in einer sogenannten Arbeitsstunde im Hause des Lehrers eingeweiht wurde, und dass dort regelmässig, während der Lehrer im Zimmer „die Aufsicht“ führte, Onanie getrieben wurde.

Wohl einzig in ihrer Art aber ist die aktenmässig festgestellte Mittheilung von Schiller in Giessen, „dass die Schüler ganzer Bankreihen die Taschen der Beinkleider durchbohrt hatten und gegenseitig während des Unterrichts die verderbliche Gewohnheit pflegten.

Diese Mittheilungen über die Verbreitung und die Häufigkeit der Onanie mögen genügen, um Jedermann zu überzeugen, dass der Frage von Seiten der Schulhygiene noch nicht die gebührende Aufmerksamkeit zu Theil wurde.

§ 2.

Folgen der Onanie.

Wenn wir verlangen, dass die Schule Vorbeugungsmassregeln anwende, so haben wir natürlich zunächst die Frage zu beantworten: „Hat die Onanie schlimme Folgen und welche?“

Diese Frage ist sicher die umstrittenste im ganzen Gebiete. Die einen übertreiben, die andern unterschätzen die Wirkungen der Masturbation; die Wahrheit liegt wahrscheinlich in der Mitte.

Da wir annehmen dürfen, dass fast alle Menschen onanirt haben, der eine mehr und längere Zeit, der andere weniger und kürzere Zeit, so ist selbst das Geständniss der Onanie bei Personen, die später erkranken, keineswegs immer zu verwerthen für die Beantwortung der Frage, ob gerade die Onanie allein die Ursache der Leiden sei, über die wir gleich sprechen wollen.

Während in früheren Zeiten besonders durch die enormen Uebertreibungen von Lallemand und Tissot das Gespenst der Rückenmarksschwindsucht und des Blödsinns als die nur zu häufige Folge zum Schrecken der Masturbanten hingemalt wurde, bringen heut die zuverlässigen Aerzte vier Folgezustände besonders auf Rechnung der Onanie: 1. Neurasthenie, 2. funktionelle Geschlechtsstörungen, 3. psychische Geschlechtsstörungen und 4. gewisse Augenleiden.

1. Die Neurasthenie.

Am besten ist das Wort vielleicht mit „Erschöpfung der Nerven“ zu übersetzen; sie wird wohl von allen Nervenärzten als eine häufige Folge der Onanie bezeichnet.

Fürbringer theilt die Erscheinungen ein in allgemeine Störungen und örtliche Leiden und rechnet zu den allgemeinen Störungen: „Schlaffheit, Energielosigkeit, scheues Gebahren, Unlust zum Lernen, Unvermögen zu ernster Arbeit, Gedächtnissschwäche, Zerstreutheit oder Zerfahrenheit, moralische Haltlosigkeit, Geistes- und Gemüthsdepression, Hypochondrie und Melancholie;“ zu den lokalen körperlichen Leiden zählt er: „Schwindel, Kopfschmerz, Gesichts- und Sprachstörungen, Ohrenklingen, Herzpalpitationen, Dyspepsie (schlechte Verdauung), Dysurie (Beschwerden beim Harnlassen), welche gemeinsam mit den Allgemeinstörungen und den bunten Aeusserungen einer Rückenmarksreizung ein Ensemble darstellen, aus welchen der erfahrene Praktiker sehr bald gegründeten Verdacht auf die selbst verschuldete Veranlassung zu schöpfen vermag.“

Loewenfeld findet, dass Masturbirende, welche dauernd sich geistig erheblich anstrengen müssen, oder welche wegen ihrer schlimmen Gewohnheit sich ernste Skrupel machen, im Allgemeinen mehr an Cerebrasthenie (Hirn-Erschöpfung) leiden, dass dagegen bedeutende körperliche Anstrengungen das Auftreten von Myelasthenie (Rückenmarks-Erschöpfung) begünstigen. Bei den ersteren sind Kopfeingenommenheit, geistige Insufficienz, Gemüthsdepression, bei den letzteren Müdigkeit in den Beinen und Rückenschmerz erheblich verstärkt.

Hösslin bemerkt sehr richtig: „Zu allen Zeiten wurde der schädliche Einfluss der Onanie auf das Nervensystem hervorgehoben, vielleicht aber die Bedeutung für die Entstehung von Hirn- und Rückenmarksleiden wesentlich überschätzt. Früher hielt man Vieles für Rückenmarksleiden, was man heut als Neurasthenie kennt.“ Nach seiner Ansicht entsteht Neurasthenie nach Onanie auf zweierlei Wegen: 1. durch direkte Ermüdung und Ueberreizung der Centren für die Geschlechtsthätigkeit und 2. auf psychischem Wege, indem die dem Onanisten sich aufdrängenden Gedanken über das Schädliche seiner Gewohnheit eine fortdauernde Sorge und Angst erzeugen, infolge deren dann neurasthenische Störung des Nervensystems auftreten könne. Die Unlust am Leben, die hypochondrische Verstimmung und die Verzagtheit sind besonders ausgeprägt. Das ganze Vorstellungsleben ist oft mit Gedanken über die vorhandene geschlechtliche Störung ausgefüllt, und daher sind diese Personen besonders häufig zerstreut und geistesabwesend. Bei Vielen kommt noch die Angst dazu, man merke ihnen den Zustand an, und bei Verheiratheten das Schamgefühl vor der Frau und die Furcht, durch ungenügende Leistungsfähigkeit Grund zur Untreue zu geben. Die Phantasie der Onanisten beschäftigt sich nicht selten unaufhörlich mit geschlechtlichen Vorstellungen natürlicher und noch häufiger unnatürlicher Art.

Fürbringer sowohl wie Hösslin betonen aber, dass die schlimmsten Folgen der Neurasthenie sich auf die durch neuropathische Disposition belasteten Schüler beschränke. Doch erwähnt Fürbringer als ihm „unvergesslich einen jüngeren Mann, der seine frische und kernige Natur aus bestem Stamme in wenigen Jahren durch wüstes Onaniren zu einem kläglichen Schattenbilde des früheren Ichs geschändet.“

Dieselben Forscher machen auch auf den circulus vitiosus aufmerksam, welcher später zwischen Neurasthenie und Onanie

besteht. Infolge früherer Masturbation stellen sich geschlechtliche Störungen ein, welche den sexuellen Verkehr unmöglich machen, und da die normale Befriedigung dadurch aufgehoben ist, wird die Onanie fortgesetzt, wodurch eine Besserung der sexuellen Beschwerden verhindert wird.

Was die Neurasthenie bei den verschiedenen Geschlechtern betrifft, so scheinen die Nervenärzte darüber nicht einig zu sein.

Hösslin meint, dass die Ueberreizung und Erschöpfung weniger die Männer als die Weiber träfe, weil die Männer beim Uebergange aus den Knaben- in die späteren Jahre meist zum normalen Geschlechtsverkehr zurückkehren und nur seltener in das reifere Alter die Onanie hinübernehmen; dagegen erhalten Weiber viel seltener eine Aufklärung; ferner ist wenigstens für die den besseren Ständen angehörenden Mädchen ein Ersatz durch normalen Geschlechtsverkehr unmöglich, so dass sie bis in das höhere Alter hinein onaniren und zwar häufig viel excessiver als die Männer, „bei denen die endlich aufhörende Erektions- und Ejaculationsfähigkeit einen natürlichen Riegel vorschiebt."

Jolly ist der Ansicht, dass starke Onanie mehr zu Hypochondrie Veranlassung gebe, als andere sexuelle Excesse; Griesinger hält sie für eine wichtige und häufige Ursache des Irreseins, wie jeder anderen psychischen und physischen Degradation; Erb schreibt der excessiven Onanie eine Bedeutung nur für die Entwickelung der Prädisposition zur Rückenmarksschwindsucht zu; ähnlich Eulenburg und Berger. „Alle Excesse", sagt Erb, „überreizen das Rückenmark und schwächen es, machen es jedenfalls für die Einwirkung neuer Schädlichkeiten empfänglicher." Leyden jedoch erwähnt die Onanie unter den Ursachen dieser Krankheit überhaupt nicht.

Auch Fälle von Grübelsucht werden von Griesinger und Berger mit starker Onanie in Zusammenhang gebracht.

Hösslin fand nur selten verringerte Empfindlichkeit, häufiger Ueberempfindlichkeit der Geschlechtstheile, leichteste Erregbarkeit und heftigsten Drang zur Befriedigung des Geschlechtstriebes bei Masturbanten.

Wie man sieht, halten die hervorragendsten Nervenärzte fest an einem innigen Zusammenhange zwischen Onanie und Neurasthenie.

2. Funktionelle Geschlechtsstörungen.

Bekanntlich treten beim gesunden Jüngling und Manne unabhängig von psychischen und körperlichen Verhältnissen mit-

unter nächtliche Samenentleerungen (Pollutionen) auf. Bei einem kommen sie wöchentlich einmal oder zweimal, bei anderen monatlich oder noch seltener vor, auch bei demselben Individuum manchmal in ganz verschiedenen Zeiträumen. Meist haben die Personen am nächsten Tage das Gefühl der Befriedigung oder Erleichterung. Diese Pollutionen sind aber nur dann als normal zu betrachten, wenn sie mit Erektion des Membrum bei Nacht im Schlafe auftreten, also bei Abwesenheit des Bewusstseins und der die Geschlechtsthätigkeit wesentlich mässigenden Willenskraft. Vielleicht hat Curschmann Recht, wenn er glaubt, dass die Natur die den Jünglingen fehlende normale Entleerung des Samens durch die Nachtpollutionen ausgleicht.

Krankhaft sind die Pollutionen, wenn sie anfangs für den Betreffenden relativ zu häufig, dann alle Nächte, mitunter mehrmals in einer Nacht, ganz ohne Empfindung kommen und am nächsten Tage Mattigkeit, Abgeschlagenheit, Kopfschmerzen, Kreuzschmerz, Herzklopfen, Verminderung der geistigen Spannkraft hinterlassen.

Noch schlimmer ist der Zustand, wenn die Pollutionen auch am Tage oder in wachem Zustande ohne Beischlaf oder Onanie entstehen. Schon die kleinsten Berührungen rufen sie hervor, oder sie kommen ohne jede Berührung bei schlüpfriger Lektüre, beim Betrachten erotischer Bildwerke oder beim Anblick weiblicher Wesen ohne Erektion zu Stande. Solche Samenergiessungen, die ohne den Willen des Patienten am Tage erfolgen, nennen viele Autoren Spermatorrhoe (Samenfluss).

„Die grössere Mehrzahl, kühn gesagt alle mit Spermatorrhoe Behafteten sind oder waren früher Onanisten", sagt Curschmann. Nach seiner Ansicht beschäftigen sich gerade die Onanisten in Gedanken wesentlich mit sexuellen Gegenständen; es entsteht eine Wechselwirkung zwischen Genitalreizung und Gedankenunzucht, und so kommt es zu Tagpollutionen.

Auch Benedict meint, dass Masturbation oft zu Tagpollutionen führt; doch glaubt er, dass die Race einen grossen Einfluss habe.

Die Impotenz finden Benedict und Hösslin ebenfalls häufiger bei Onanisten. Letzterer hält die Ursache der Impotenz mitunter für eine psychische; er meint, dass es infolge vorausgegangener Onanie zu einer verfrühten Ejaculation und rasch aufhörenden Erektion kommt; das Misslingen des ersten Versuches natürlicher Befriedigung des Geschlechtstriebes rufe eine

Angst bei erneuten Versuchen hervor u. s. w. Freilich treffen die Fälle von Impotenz, bei denen jede Fähigkeit zur Erektion fehlt, meist Onanisten mit schwerer neuropathischer Veranlagung.

Selbstverständlich können funktionelle Geschlechtsstörungen bei Weibern nicht eintreten.

3. Psychische Geschlechtsstörungen.

Es handelt sich hier um sogenannte Homosexualität, einen Zustand, über den wir erst in den letzten Jahren besonders durch die verdienstvollen Arbeiten von v. Krafft-Ebing und Moll neues Licht erhalten haben. Man versteht unter Homosexualität einen verkehrten Geschlechtstrieb bei Erwachsenen, sodass Männer nur mit Männern, Weiber nur mit Weibern geschlechtlichen Umgang suchen, die sogenannte mann-männliche Liebe oder weib-weibliche Liebe, eine Krankheit, die viel weiter verbreitet ist, als man bisher ahnte. Hauptsächlich besteht die mann-männliche Liebe in gegenseitigen Reibungen der Geschlechtstheile, viel seltener treiben die Urninge, so nennen sich die Homosexuellen, wirkliche Päderastie. Es ist also bei den meisten derartigen Männern nur eine fortgesetzte mutuelle Onanie. Bei homosexuellen Weibern kann es (ausser dem ekelhaften Cunnilingus) nichts anderes sein.

Nun ist es immerhin möglich, wie Moll und v. Krafft-Ebing bemerken, dass das gegenseitige häufige Masturbiren der Knaben in den Fällen, wo eine angeborene Disposition zur Homosexualität vorliegt, den perversen Geschlechtstrieb für das ganze Leben erzeugt, zumal viele Urninge starke Masturbation in der Kindheit zugestehen; allein eine gewisse Disposition zu dieser Krankheit muss doch wohl angeboren sein, da sonst die Homosexualität noch viel häufiger vorkommen müsste. Als begünstigendes Moment darf die Onanie allerdings wohl angesehen werden; ähnlich sprechen sich Tarnowski und Chevalier aus, und darum verwerfen sie das Internatwesen.

4. Augenleiden.

Schon vor 12 Jahren lenkte ich die Aufmerksamkeit der Fachgenossen auf den zweifellosen Zusammenhang gewisser Augenerkrankungen mit starker Onanie (vergleiche meinen Aufsatz: „Augenerkrankungen bei Masturbanten." Archiv für Augenheilkunde, Band XI, Seite 198—274, 1882, und mein Lehrbuch der Hygiene des Auges. Wien 1892. Seite 550 und ff.) und beschrieb eine Anzahl von Fällen ausführlich, bei denen die krankhaften Erscheinungen

beim Aufgeben der Masturbation verschwanden. Seitdem haben immer neue Beobachtungen in meiner Praxis meine Ansichten über diesen Zusammenhang noch mehr bestätigt. Aehnliche Beobachtungen machten Fitzgerald (Transact. of the ophthalm. society 1882/83. London 1884), Mooren (Gesichtsstörungen und Uterinleiden. Archiv für Augenheilkunde. Band 10, 1882. Ergänzungsheft), Power (Ophth. Review 1887. p. 365) und Hutchinson (Ophth. Hosp. Rep. Band 8. 1). Hauptsächlich handelte es sich um subjektive Lichterscheinungen, Photopieen, über welche eine Anzahl meiner Kranken, welche eingeständlich stark onanirten, klagten.

Die Augen werden in jeder Beziehung gesund gefunden; Pupille, Sehschärfe, Spannung, Raumsinn, Lichtsinn, Farbensinn, lichtbrechende Medien, Sehnerv und Netzhaut sind völlig normal. Trotzdem werden die Kranken von Lichterscheinungen geplagt, die entweder in einer Blendung bestehen, wie von einer beleuchteten und bewegten Fensterscheibe oder wie von einer glänzenden Wasserfläche, oder in einem Flimmern, das bald als Erscheinung von hellen Sternen, hellen Rädchen, hellen Strahlen, hellen Kreisen, hellen Pünktchen oder als Schneeflocken oder flackernde Luftbewegung geschildert wird. Fast immer betraf die Erscheinung beide Augen. Mitunter führten diese Photopieen zu wirklichen Photophobieen, zu Lichtscheu, sodass die Augen zusammengepresst werden mussten, zumal wenn der Betreffende schnellem Wechsel von Dunkel und Hell ausgesetzt wurde. Oft waren die Lichterscheinungen so störend, dass das Lesen nach längerer oder kürzerer Zeit unterbrochen werden musste. (Mooren erzählt, dass eine amerikanische Dame, welche von frühester Jugend onanirte, sogar nicht den Glanz eines fremden Auges zu ertragen vermochte.) Im Dunkeln hörten die Erscheinungen meist auf, ebenso bei Schluss der Augen. Die Dauer der Photopieen schwankte zwischen 4 Wochen und mehreren Jahren; in einem Falle wurde sie der Kranke seit 20 Jahren nicht mehr los. Meist waren die Kranken blass und zart. Ueber Kreuzschmerz wurde öfters zugleich geklagt; niemals aber wurde Rückenmarksschwindsucht oder deren Vorboten gefunden. Dagegen klagte der grösste Theil über die Erscheinungen der Neurasthenie, besonders über Schlaflosigkeit und starke Pollutionen.

Sämmtliche Kranke standen zwischen 15 und 30 Jahren, die meisten waren 22 bis 25 Jahre alt. Alle haben eingeständlich

jahrelang und meist täglich mehrmals Onanie getrieben; die Mehrzahl gestand 5 bis 7 Jahre, manche 10 Jahre, einer sogar 23 Jahre zu. Zwei Männer konnten selbst in der Ehe die Masturbation nicht lassen. Bei einer Anzahl erwies sich das Aufgeben der Masturbation und die mässige Vollziehung eines natürlichen Beischlafs als vollkommenes Heilmittel. Ja in einem Falle traten nach erneuerten häufigen Geschlechtserregungen ohne Befriedigung die Erscheinungen von neuem wieder auf.*)

Vermuthlich wird die Ursache des Reizes im Hirn zu suchen sein, da die Sehnerven selbst gesund erscheinen. —

Auch der trockene Bindehaut-Catarrh, welcher in Brennen und Drücken im Auge mit geringer Röthung der Schleimhaut, aber ohne jede Sekretion besteht, kommt meinen Erfahrungen nach besonders gern bei onanirenden Mädchen und alten Jungfern vor und ist gar nicht zu beseitigen, da sie die Gewohnheit der Masturbation nicht lassen. Aehnliches sah ich bei einem 24jährigen Kaufmann, der seit seinem 15. Jahre täglich, mitunter viermal täglich onanirte. Er erklärte offen, er fühle sich wie ein Morphinist, er müsse trotz aller guten Vorsätze immer wieder in seinen Fehler

*) Es sei gestattet, hier zwei meiner Fälle, die besonders lehrreich sind, kurz zu erwähnen. Ein 24jähriger, mässig grosser, aber blasser Bureaubeamter klagt seit einigen Wochen über Flimmern vor beiden Augen und empfindet in denselben einen Druck, als wenn eine Faust auf ihnen läge. Wenn er 20 Minuten gelesen hat, stört ihn das helle Flimmern so, dass er aufhören muss, aber auch ohne Anstrengung dauert das Flimmern den ganzen Tag über, und er hat die Empfindung, als ob er beständig eine von der Sonne beleuchtete Fensterscheibe hin und her bewegen sähe. Bei Schluss der Augen und im Finstern hört die Erscheinung auf. Das Auge ist völlig normal. Er bekennt, vom 13. bis 18. Jahre täglich, mitunter sogar dreimal täglich onanirt zu haben. Dann traten Kreuzschmerzen, Schmerzen im Scheitel und sehr erschöpfende Pollutionen, zuweilen 2 bis 3 Mal in der Nacht, ein. Es kam Schlaflosigkeit hinzu, und trotzdem er die Onanie aufgab, wurde er von den Pollutionen weiter gepeinigt. Er war nicht nervös belastet. Ich sandte ihn zu Professor Berger, der Neurasthenia cerebralis infolge häufiger Samenverluste diagnosticirte und keine Rückenmark-Erscheinungen fand. Als Patient dann den natürlichen Concubitus in mässiger Weise übte, verlor er seine Pollutionen und nach einigen Wochen auch die Flimmer-Erscheinungen und den Druck auf den Augen vollkommen. — Nach $^3/_4$ Jahren kam er wieder mit der Klage, dass, nachdem er viele Monate sich ganz wohl gefühlt, das Flimmern, wenn

zurückfallen, weil er ohne diese Manipulation sich schlapp und elend befinde.

Ferner haben Foerster, Landesberg und ich einfache katarrhalische Entzündungen der Bindehaut und sogenannten Bläschenkatarrh der Bindehaut, die ja sonst immer sicher und leicht in jugendlichem Alter zu heilen sind, allen Behandlungsweisen trotzen sehen bei jugendlichen Personen, die eingeständlich stark masturbirten.

Auch Fälle von Lidkrampf und Röthung des Sehnerven werden auf Onanie bezogen, und Mooren beobachtete ausser Empfindlichkeit gegen Licht auch Accomodationsschwäche bei Weibern, welche in unmässiger Weise der Onanie ergeben waren. Foerster wies ferner auf die mögliche Abhängigkeit des Auftretens von grünem Staar und von Basedowscher Krankheit (in jugendlichem Alter) von zu frühzeitigen geschlechtlichen Extravaganzen hin. Hutchinson fand als Ursache von Blutungen im Inneren des Auges übermässige Masturbation; doch mögen wohl hier schon brüchige Blutgefässe geplatzt sein.

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auch nicht so heftig, wieder beginne; er fürchte, dass ein sehr zärtlicher Brautstand, den er seit fünf Wochen eingeleitet, und in dem es viele geschlechtliche Aufregungen ohne Befriedigung gebe, die Ursache sei. Die Augen erschienen wieder vollkommen normal. Ich rieth ihm, die Hochzeit zu beschleunigen; er that es und blieb bis jetzt geheilt.

Ein zweiter Fall betrifft einen 15jährigen, blassen und mageren Gymnasiasten, der über Flimmern vor beiden Augen besonders an hellen Tagen, bei Sonnenschein, bei Schnee und beim Lesen klagt. Er sieht dann allerlei bunte, sich drehende, helle Rädchen vor den Augen tanzen; mitunter ist ein Tag Pause; meist aber wird er täglich gestört. Auge völlig normal. Er onanirte zwei Jahre lang bis jetzt, täglich angeblich mindestens einmal, litt in letzter Zeit auch viel an schwächenden Pollutionen. Ich warnte ihn vor der Onanie. Nach drei Jahren sah ich ihn wieder; er erklärte, dass er mit aller Gewalt allmählich zu immer grösseren Zwischenräumen bei der Masturbation sich entschlossen und in letzter Zeit dieselbe ganz gelassen habe. Dementsprechend sei auch das Flimmern immer seltener geworden. Die graue Brille, die ich ihm im Anfange gegeben, und die ihm Erleichterung schaffte, habe er schon längst abgelegt. Jetzt kommen die Erscheinungen höchstens alle sechs Wochen einmal an einem hellen Tage, besonders nach einer starken, nächtlichen Pollution, die übrigens auch bedeutend abgenommen hätten. Körperlich fühlt er sich wohl.

Hauptsächlich aber müssen immer die beschriebenen Licht-Erscheinungen den Verdacht erregen, dass es sich um arge Masturbation handelt.

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§ 3.

Ist die Onanie schädlicher als der Beischlaf?

Nachdem wir nunmehr die Leiden geschildert haben, welche von Aerzten, die sich von jeder Uebertreibung fern halten, als häufige Folgen der Onanie aufgefasst werden, müssen wir die Frage beantworten: Ist der onanistische Akt gefährlicher als der normale Beischlaf, und warum soll er dann gerade schädlicher sein?

Erb sagt: „Es scheint das nicht recht glaublich. Der Effekt auf das Nervensystem muss doch für den Mann wesentlich derselbe sein, ob die Reibung in der Vagina oder irgendwo sonst ausgeübt wird; die nervöse Erschütterung bei der Ausspritzung bleibt dieselbe; eher dürfte anzunehmen sein, dass beim Gebrauche eines Weibes die nervöse Aufregung noch grösser sei."

Fürbringer und Curschmann erklären die Onanie und den Beischlaf als völlig gleiche Akte, soweit der Schlusseffekt der höchsten Erregung auf das Nervensystem in Frage kommt. In dem mechanischen Akte kann also die Gefahr nicht liegen. Auch der Verlust an Samen ist nicht das Schädliche; es ist ja doch nur sehr wenig, was dem Körper entzogen wird. Allein beide Akte sind eben mit der höchsten Erregung des Nervensystems verbunden, und sie sind daher nur bei mässiger Ausübung unschädlich. Der Einfluss auf das Nervensystem wird sich aber um so nachhaltiger und eingreifender erweisen, je öfter die geschlechtliche Thätigkeit in Anspruch genommen wird, gleichviel, ob beim Beischlaf oder bei der Onanie.

Hier kommen wir zu dem fatalen Begriffe: Excess. Was ist Excess in der Geschlechtssphäre? Wo fängt das Uebermass an? Diese Frage ist leicht gestellt und allgemein garnicht zu beantworten.

Erb sagt sehr richtig: „Während für den Einen das Luther'sche „die Woche zwier" schon das Uebermass des Erreichbaren bedeutet, kann der Andere ungestraft das 4-, 6- und 10fache davon leisten. Es scheint das in angeborenen Verschiedenheiten in der Geschlechtskraft zu beruhen, wie man das auch bei Thieren, den Zuchthengsten u. s. w. sieht."

Es handelt sich eben, wie mir scheint, hier ebenso wie beim Genuss von Spirituosen, um die ungemein schwankende individuelle Fähigkeit. Diese ist so ausserordentlich verschieden, dass man oft Personen die grössten Uebertreibungen ohne jeden Nachtheil begehen sieht, von denen andere nicht den kleinsten Theil ohne schweren Schaden ertragen könnten.

Curschmann erwähnt „einen unserer geistvollsten jüngeren schönwissenschaftlichen Schriftsteller, der von seinem neunten Lebensjahre an eingestandenermassen bis zum zwanzigsten auf das Intensiveste der Onanie fröhnte, und weder körperlich noch geistig, wie seine literarischen Erfolge beweisen, irgend welchen Nachtheil davon hatte".

Auch Fürbringer kennt einen „Docenten in mittleren Jahren, der ganz Aehnliches eingestand, und den selbst die Ehe nicht vor zahlreichen Rückfällen bewahrt; trotzdem behielt er seine robuste Körperkonstitution ungeschwächt und bekundet in Unterricht und historischem Forschen eine besondere Leistungskraft."

Von so manchem Freunde, mit welchem ich gemeinsam studirte, und der jetzt in seinem Fache Bedeutendes leistet, habe auch ich Bekenntnisse über wilde Onanie in der Jugend erhalten; aber das waren alles äusserst kräftige, widerstandsfähige Naturen.

Ganz anders steht es bei zarten, schwächlichen Personen. Hier könnte man schon von Excess sprechen, wenn die geschlechtliche Leistung über das geringe geschlechtliche Bedürfniss hinausgeht, und gerade bei diesen fängt der Excess schon bei relativ kleinen Leistungen an. Es gilt das ebensowohl für den Beischlaf, als für die Onanie.

Als erschwerend für die Onanie wird allerdings von Erb angegeben, dass „bei den Onanisten das so berechtigte Gefühl vorherrscht, dass sie eine Gemeinheit begehen, dass der beständige Kampf zwischen dem übermächtigen Triebe und der sittlichen Pflicht angreifend und erschöpfend auf das Nervensystem wirken müssen." Das will allerdings Fürbringer nach zahlreichen, ihm abgelegten Geständnissen nur für eine kleine Minderzahl zulassen. Ich möchte mich auf Seiten Erb's stellen, da ich von neurasthenischen Masturbanten viele Thränen habe vergiessen sehen und viele reuige Bekenntnisse angehört habe, während Personen, die im Verkehr mit Weibern ausschweifend gelebt hatten, mit einem gewissen *Galgenhumor* ihr Vorleben schilderten.

Auch Griesinger schreibt treffend: „Jener Kampf gegen einen Trieb, der schon übermächtig geworden, jenes stete Unterliegen, jener verborgen gehaltene Zwiespalt zwischen Scham, Reue, gutem Vorsatz und zwischen dem gebieterischen Reize ist nach nicht wenigen Geständnissen von Onanisten unbedingt wichtiger, als das direkte somatische Moment."

Allein unendlich schädlicher als der Beischlaf wird die Onanie aus zwei anderen Gründen:

Erstens wird die Onanie schon in so früher Jugend begonnen, in der noch gar nicht an den normalen Beischlaf gedacht werden kann. Dass dem Kinde nervöse Erschütterungen schädlich sind, die schon das ganze Nervensystem des Erwachsenen erregen, ist die übereinstimmende Ansicht aller Autoren.

Aber noch viel wichtiger ist der zweite Grund: Die Gelegenheit zur Ausführung der Onanie ist unbegrenzt und wird daher leider auch übermässig ausgenutzt.

Der Onanist fröhnt im Gegensatz zu dem beim Weibe Ausschweifenden seinem Laster ungleich häufiger. Fürbringer bemerkt auch hier sehr richtig, dass jahrelang der Onanist mit Leichtigkeit täglich mehrmals diese Nervenerschütterung vornehmen kann; beim Verkehr mit Weibern pflegen schon die äusseren Umstände solche Masslosigkeiten auszuschliessen. Das ist die Hauptgefahr der Onanie, dass die Gelegenheit gewissermassen fortwährend für sie vorhanden ist, dass jeder erotische Eindruck, wie Curschmann sagt, selbst ohne Erektion sofort mit dem onanistischen Akt beantwortet wird, sodass also viele Onanisten ganz masslos werden in ihrem Laster.

Ich kenne ganz sichere Fälle, in denen eingeständlich jahrelang vier bis sechs Mal an einem Tage von 15- bis 18jährigen Schülern onanirt wurde; und andere Schriftsteller machen in dieser Beziehung noch schlimmere Angaben. Ich unterschreibe vollkommen Curschmann's Worte: „Dadurch, dass der Onanist von äusseren Verhältnissen ganz unabhängig auf seine eigene Willenskraft angewiesen ist, die rasch mehr und mehr erlahmt, ergiebt sich ohne Weiteres, dass er auch weit schwerer von seiner Gewohnheit ablassen kann, als der in venere vera Excedirende, der mit fremden Faktoren sehr zu rechnen hat. Selbst bei Impotenz kann die Onanie noch möglich sein, und Mancher, der durch natürlichen Beischlaf in der Ehe von seiner Gewohnheit sich loszumachen *sucht, wird,* da er dort nicht reüssirte, derselben wieder in die Arme

geliefert. Die Macht der Gewohnheit ist in dieser Beziehung für manche Individuen ganz unbezwingbar."

Die Richtigkeit dieser Ansicht bestätigen viele erfahrene Aerzte, und es ist ganz bekannt, dass Ehemänner in den letzten Monaten der Schwangerschaft ihrer Frauen und während des Wochenbetts zur Masturbation zurückkehren. Schröder van der Kolk erzählt sogar, dass ein Prediger, der schon als Student gegen die Onanie ankämpfend, sich aus diesem Grunde früh verheirathete, obgleich er Vater von 5 Kindern wurde, sich doch von der Onanie nicht frei machen konnte.

Bedenkt man, dass schon dem physiologischen Akte ein beträchtlicher Grad von Abspannung folgt, der freilich schnell vorübergeht, so kann man überzeugt sein, dass die so häufig wiederholten Ausspritzungen, das heisst, die zu oft im Verhältniss zur Widerstandsfähigkeit des betreffenden Menschen ausgeführte Geschlechtsthätigkeit zur dauernden Ermüdung der Nerven führen. Bei Frauen scheinen allerdings die häufigen Wiederholungen weniger schädlich zu wirken.

Aus dem Gesagten folgt, dass **mässige** Grade von Masturbation bei geschlechtsreifen Personen in der Regel eben so wenig Schaden bringen wie **mässige** Ausübung des Beischlafs, dass aber **früh begonnene und jahrelang täglich fortgesetzte Onanie** dauernde Nachtheile der körperlichen und geistigen Gesundheit bringen kann, die freilich je nach der Körperkonstitution des Onanisten bedeutenden Schwankungen unterliegen.

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§ 4.

Zeichen der Onanie.

Wir kommen nun zu der Frage: Kann man mit Sicherheit erkennen, dass ein Schüler onanirt?

Diese Frage ist entschieden zu verneinen. Das ist um so bedauerlicher, als man ja darauf gefasst sein muss, dass nur in den seltensten Fällen der Schüler seinen Fehler eingestehen wird. Oertliche Zeichen giebt es ganz gewiss nicht; einzelne Aerzte wollen die Schleimhaut der Harnröhre mehr geröthet gesehen haben; doch sind die Geschlechtstheile der Masturbanten von den meisten Aerzten normal und frei von Entzündung gefunden worden.

Ist der Schüler schon in das Alter der Pubertät getreten, hat er also schon wirkliche Samenergiessungen bei seinen Handgriffen, so würde die Untersuchung der Wäsche, welche der Schüler am Tage trägt, einen Beweis geben können. Samenflecke jedoch, die man im Nachthemd findet, könnten immerhin von Nachtpollutionen herstammen. Hier könnten also die Eltern bei der Sicherstellung der Diagnose mitwirken. Doch kenne ich auch Fälle, wo Schüler allein und mit einander in Taschentücher ihren Samen spritzten, um kein Aufsehen durch Flecke im Hemde zu erzeugen.

Als ein bedenkliches Symptom muss es immer erscheinen, wenn der Schüler die Hände viel in die Taschen der Beinkleider bringt.

Die meisten Autoren pflegen zu behaupten, dass eine geistige Erschlaffung bei den onanirenden Kindern beobachtet wird; die Lehrer glauben, dass solche Kinder in der Unterrichtsstunde unaufmerksam, wie geistesabwesend, wahrscheinlich durch phantastische geschlechtliche Vorstellungen beschäftigt, von der sogenannten „Gedankenonanie“ befangen sind, wie sie Curschmann nennt. Freilich ist oft genug wirklich ein scheues Gebahren und eine innere Zerfahrenheit bei solchen Schülern zu bemerken, woraus erfahrene Lehrer mit Sicherheit auf Masturbation schliessen wollen, aber das ist durchaus nicht immer der Fall, namentlich nicht bei den in früher Jugend körperlich sehr stramm entwickelten Onanisten.

Wichtig auch für Erzieher dürfte folgende Bemerkung von Fürbringer sein: „Manchem blassen und elenden Opfer des Lasters sieht man das böse Gewissen auf den ersten Blick an; doch sei man nicht voreilig mit der Diagnose. Wir gestehen offen, dass wir eine Entzündung an der Basis des Gehirns und eine Hirngeschwulst in der ersten langsamen Zeit der Entwickelung als onanistische Störungen gedeutet haben, nachdem die Leute das Geständniss abgelegt, dass sie bis in die letzte Zeit masturbirt hatten.“

Zur sicheren Diagnose ist also entweder das Geständniss des Schülers oder die Ertappung auf frischer That nothwendig.

§ 5.

Gelegenheitsursachen in der Schule.

Wie oben auseinandergesetzt wurde, liegt die Gefahr der Onanie wesentlich in dem frühen Beginn, in der grenzenlosen *Wiederholung* und in der Schwierigkeit, dem Triebe, der

einmal mit elementarer Gewalt den Schüler ergriffen, zu widerstehen. Aber selbst zugegeben, dass die Masturbation gar nicht schadete, so wird mir doch jeder beipflichten, wenn ich sage: Die Onanie ist nicht nützlich, und wir haben die Aufgabe, alles zu vermeiden, wenigstens in der Schule, was dem Laster Vorschub leisten kann.

Und die Schule selbst bietet eine Anzahl von Gelegenheitsursachen für die Entwickelung der Masturbation.

Dahin gehört:

1) **das stundenlange Sitzen in der Schule.** Dadurch wird zweifellos die Blutzufuhr nach den Geschlechtstheilen vermehrt. Je häufigere Unterbrechungen durch Stehen, Bewegungen und gymnastische Uebungen vorgenommen werden, desto weniger wird Gelegenheit zur Onanie gegeben werden. Schon aus diesem Grunde müsste der alte Nachmittags-Unterricht wieder eingeführt werden. Fünf Stunden hintereinander sitzen, selbst mit kleinen Zwischenpausen, ist für das wachsende Kind zu viel, ganz abgesehen davon, dass die Aufmerksamkeit in der fünften Stunde völlig ermattet sein muss.

Ich kenne eine Sexta, in der den neunjährigen Knaben nach fünf Sitzstunden am Morgen noch zwei Sitzstunden (Zeichnen) am Nachmittag ertheilt wurden. Wäre ein Schularzt zur Aufstellung des Stundenplanes zugezogen worden, so würde diese lächerliche Vertheilung des Stoffes allerdings unmöglich geworden sein; aber leider giebt es ja in Preussen noch keine Schulärzte, während sich Ungarn in Folge der energischen Bemühungen des verstorbenen Ministers Tréfort derselben schon lange erfreut.

Die alte Methode war gewiss die richtigere: Morgens Unterricht von 9 bis 12 oder von 8 bis 11 und viermal Nachmittags-Unterricht von 2 bis 4 Uhr. Schon dass der Schüler von der Klasse nach Hause gehen und nach dem Essen wieder zur Schule gehen muss, ist eine hygienisch sehr gesunde Einrichtung, die den Schäden, welche eine allzulange Sitzstellung hervorruft, gehörig entgegenwirkt.

Gerade das stundenlange Sitzen bringt viele Schüler erst auf die Idee der Onanie, zumal wenn die Bänke unrichtig gebaut sind. Besonders werden die Geschlechtstheile gerieben, wenn die Bänke beim Schreiben positive Distanz zeigen, so dass das Kind bis an die Bankkante vorrutschen muss, oder wenn das Kind mit den Knieen an das Bücherbrett anstösst. Viele Kinder glauben allein die ersten Entdecker dieser Reibungen zu sein und verschweigen

sie vorsichtig ihren Mitschülern; andere theilen sie ihren Kameraden mit und fordern sie zur Nachahmung auf.

2) **Das allzulange Sitzen bei häuslichen Schularbeiten.** Trotz aller warnenden Ministerial-Erlasse wird in den Schulen noch immer zu viel Hausarbeit aufgegeben. Ich kenne Gymnasien, in denen Tertianer vier Stunden und Primaner sieben Stunden häusliche Arbeiten erhalten. Das ist schon darum so schädlich, weil die Beaufsichtigung hier oft ganz zu fehlen pflegt, und weil die Stühle im Hause oft gepolstert und warm sind und somit die lange Reizung der jugendlichen Geschlechtstheile noch grösser ist, als auf der harten Schulbank.

3) **Die Art des Sitzens.** Gymnasial-Director Bach erwähnt mit Recht, dass die Lehrer darauf zu achten haben, dass jede ordnungswidrige Sitzhaltung, welche sich mit Reibungen der Geschlechtsorgane verbinden könnte, unterbleibe, so das Sitzen mit übereinander geschlagenen Beinen und die mannigfachen Ermüdungsstellungen, deren nachtheilige Einwirkung sich kaum ermessen lässt.

Ganz besonders schädlich finde ich den Reitsitz. Ich habe oft genug die Mittheilung von Handlungslehrlingen und -gehilfen erhalten, dass, wenn sie einige Stunden auf Schemeln in reitender Stellung gesessen, der Drang zur Onanie ein kaum zu überwindender gewesen, besonders wenn diese Schemel, wie in vielen Bureaux, gepolstert waren. Das stimmt sehr gut überein mit der Angabe, die mir häufig Officiere machten, dass ihr Geschlechtstrieb wesentlich durch das Sitzen im Sattel vermehrt werde, und dass sie weniger zu geschlechtlicher Thätigkeit angeregt wären, wenn sie das Reiten eine Zeit lang aussetzen. — Ein Vater erzählte mir, dass er seinen Knaben, der sich unbeobachtet bei der Schularbeit wähnte, onanirend erwischte, während derselbe auf der Kante der Sitzplatte des Stuhles ritt.

Man sollte auch masturbatorische Reizungen bei Radfahrern vermuthen, die ja ebenfalls auf einem Sattel reiten; doch ist das, wie mir radfahrende junge Collegen mittheilten, während des Fahrens nicht der Fall, da die körperliche Anstrengung, welche mit dem Radfahren verbunden ist, jeden geschlechtlichen Gedanken fernhält, und die Ermüdung ist nach dem Fahren so gross, dass durch sie die dann allerdings auch erhöhte exuelle Erregbarkeit *überwunden* wird.

Dagegen wird die Nähmaschine von Fournier als sehr gefährlich für das weibliche Geschlecht bezeichnet; auch ich habe Bekenntnisse von Nätherinnen, welche an Photopieen litten, erhalten, die ihren grossen Drang zur Onanie auf die beständige Reibung beim Treten der Nähmaschine bezogen. In der Schule wird diese Maschine allerdings wenig benutzt, aber um so mehr zu Hause. Vielleicht wird später, wenn die Accumulatoren billiger sein werden, auch diese Kraft zum Treiben der Nähmaschinen benutzt werden.

4. Nach H. Schiller soll auch das **Klettern mit den Beinen auf Kletterstangen** vielfach Anlass zur Onanie geben. Darüber habe ich nie etwas erfahren. H. Schiller meint, man solle nur so klettern lassen, dass der Kletternde sich mit den Händen an zwei Stangen zu gleicher Zeit hält, wobei die Füsse frei schweben. Auch Baginsky kannte einen Knaben, welcher sich an den Thürklinken hoch zog, während er zugleich mit einem zwischen die Schenkel genommenen festen Körper bei anscheinend harmlosem Turnspiel die Genitalien rieb. Dagegen sagt Bach: „Kletterübungen, wenn sie nicht vorschriftsmässig mit Festhaltung des Taues mittelst Knieen und Füssen ausgeführt werden, sind mit Reibungen der Geschlechtstheile verbunden, jedoch insofern weniger bedenklich, als die Aufmerksamkeit der Kraftanstrengung zugewandt werden muss, und die Beaufsichtigung der Turnübungen seitens eines geschulten Turnlehrers die Ausübung onanistischer Bewegungen kaum jemals aufkommen lassen wird. Das schnelle Heruntergleiten im Schluss an den Kletterstangen ist allerdings immerhin zu verbieten, damit man jeder Reizung der Geschlechtstheile vorbeugt. Bei der alljährlich in der Königlichen Turnlehrerbildungsanstalt in Berlin stattfindenden Prüfung von Turnlehrern wird konsequent als erste Uebung das Klettern am Tau vorgenommen und genau darauf geachtet, dass der richtige Kletterschluss stattfindet. Es unterbleibt auch nicht eine kurze Belehrung darüber, warum derselbe nicht bloss aus technischen, sondern auch aus sittlichen Gründen nothwendig ist. Wenn aber Baginsky in seiner Schulhygiene (2. Auflage, Seite 558) behauptet, dass auch Uebungen am Springbock, am Springpferd und am Reck bedenkliche Reizungen der Genitalien mit sich bringen können, so vermögen wir ihm darin nicht zu folgen, und wir berufen uns dabei auf eine 50jährige mannigfache Erfahrung als Turner und Turnlehrer.“

5. **Der Besuch der Aborte.** Ein längeres Verweilen auf denselben, als zur Befriedigung der Bedürfnisse nöthig ist, giebt gewiss

Gelegenheit zur Onanie. Namentlich ist der gemeinsame Besuch des Aborts durch mehrere Kinder Gelegenheitsursache zur gegenseitigen Onanie. Auch hier ist die Aufsicht während der Unterrichtspausen nöthig, in denen ja die Closets am meisten benutzt werden. Bach betont, dass „die Lehrer die Unterbrechung des Unterrichts behufs Befriedigung eines natürlichen Bedürfnisses nur auf Ausnahmsfälle beschränken sollen, wie sie etwa durch Krankheitszustände bedingt werden können; es gehört zur Hebung des Ordnungssinnes, dass sich die Schüler auch in diesem Punkte an Sitte und Anstand gewöhnen, wie sie in gesitteten Kreisen die Regel ist."

Das ist gewiss richtig; allein ich möchte doch davor warnen, dass die Kinder sich gewöhnen, den Stuhlgang oder den Urin zurückzuhalten, weil der Unterricht noch nicht zu Ende ist. Ich kann es nicht unerwähnt lassen, dass ich von vielen Schülern erfahren habe, dass gerade dieses Zurückhalten die ersten onanistischen Reizungen bei ihnen zur Folge gehabt hat, da gerade dieses Zurückhalten mit gewissen wollüstigen Empfindungen verbunden gewesen sei, sodass sie mitunter aus diesem Grunde später absichtlich mit der Befriedigung ihrer Bedürfnisse gezögert haben.

6. **Erotische Lektüre und Bilder.** Hier ist die Schule von Vorwürfen durchaus nicht frei zu sprechen. Vor allem dürfte in der Schule keine Bibel geduldet werden, die nicht von den vielen für den Schüler keineswegs passenden, auf geschlechtliche Verhältnisse Bezug nehmenden Stellen frei ist. Ich habe oft genug gehört und weiss es aus meiner eigenen Schulzeit, dass gerade diese anstössigen Stellen am Liebsten von den Schülern gelesen werden. Auch H. Schiller betont mit Recht, auf Grund einer reichen Erfahrung: „dass die Bibel in ihrer ursprünglichen Gestalt eine grosse Gefahr für die Sittenreinheit der Jugend ist, und dass die Onanie auf Knaben- und Mädchenschulen sich zunächst an die Vorlesung von Bibelstellen angelehnt hat; es sollte keine unverkürzte Bibel in der Schule benutzt werden." Schiller macht ferner darauf aufmerksam, „dass häufig in dem Religionsunterricht, wenn auch in der besten Absicht, von Hurerei, Ehebruch und andern geschlechtlichen Dingen mit einer Ausführlichkeit geredet wird, die regelmässig den Blick auf Gebiete lenkt, denen er noch lange fern bleiben müsste."

Ganz dasselbe gilt von der antiken Lektüre. Auch sie reizt die jugendliche Phantasie in geschlechtlicher Beziehung oft genug. *H. Schiller meint* zwar, diese Gefahr sei geringer, weil in den

unteren Klassen Schriftsteller, die zu derartigen Bedenken Anlass geben, nicht gelesen werden; auch sei die Form decenter in den Schriften, die in den oberen Klassen gelesen werden. Dem kann ich aus meiner eigenen Schulzeit nicht zustimmen. Der Ovid wurde bereits in Tertia gelesen und enthielt ganz bedenkliche Verse. Am schlimmsten war es in Prima bei der Lektüre des Herodot. Unser guter Griechisch-Lehrer glaubte etwas besonders Geschicktes zu leisten, wenn er im Anfang des Halbjahrs eine halbe Stunde lang alle Stellen im Herodot genau bezeichnete, „die nicht gelesen werden werden"; natürlich haben wir die zu Hause zu allererst studirt. Homer und Horaz sind ja bekanntlich auch nicht arm an geschlechtlich aufregenden Versen. Wenn Schiller meint, dass das fremdsprachliche Gewand, in dem die Verse sich bieten, die phantastische Vorstellung erschwert, da der Verstand und das Gedächtniss sich um das Verständniss und den Sinn bemühen müssen, so dürfte das nicht richtig sein, da gerade diese Stellen von den Schülern in den allgemein käuflichen Uebersetzungen gern gelesen werden. Möge man doch Schulausgaben der alten Klassiker veranstalten, in denen die schlüpfrigen Stellen fehlen.

Ein Gleiches wäre auch bei den Wörterbüchern zu empfehlen, die auf Schulen eingeführt sind. Viele Schüler haben mir erklärt, dass sie ihre erste Aufklärung über geschlechtliche Dinge den Lexicis, die in der Klasse gebraucht werden, verdanken. Auch manche illustrirte Schulbücher, namentlich Mythologien, könnten etwas decenter sein!

Ebenso wichtig wäre die Befolgung eines Vorschlages von Schiller; er empfiehlt die Herstellung eines rauhen und dunklen Anwurfs der Closetwände, damit dort keine unzüchtigen Bilder und Inschriften angebracht werden können.

7. Aus dem Munde stark onanirender Schüler weiss ich, dass sie in dem Alter der beginnenden Pubertät besonders erregt wurden durch den Besuch von **Bildergalerieen**, von **Statuenmuseen**, von **Balletten**, selbst von **Kinderbällen**, und dass nach dem Besuche derselben trotz der besten Vorsätze der Trieb zur Onanie immer wieder mit unwiderstehlicher Kraft ausbrach. Indessen können nur die Eltern und Erzieher diese Schädlichkeiten verhindern. Auch ist es deren Aufgabe, im Hause keine schlüpfrige Lektüre zu gestatten, den Kindern nicht zu weiche Betten zu geben und starken Biergenuss namentlich vor dem Schlafengehen nicht zu dulden.

§ 6.

Was kann die Schule gegen die Onanie thun?

Es ist einleuchtend, dass die in Vorstehendem angegebenen Gelegenheitsursachen von Seiten der Direktoren und Lehrer in der Schule zu verhüten gesucht werden müssen.

Aber das genügt nicht; noch andere wesentliche Aufgaben haben die Lehrer.

Die Ueberwachung der geschlechtlichen Verhältnisse in der Jugend gehört gewiss zu den allerwichtigsten Aufgaben der Erziehung; freilich ist sie schwer.

I. Als eine der wichtigsten Aufgaben erscheint mir die beständige Aufsicht der Lehrer während des Unterrichts und während der Pausen in Bezug darauf, dass die Schüler nicht Auto- und mutuelle Onanie treiben. Das ist der Inhalt meiner ersten These.

Vielen wird diese These auf den ersten Blick überflüssig erscheinen; denn tausende von Lehrern und Eltern ahnen ja gar nicht, dass während des Unterrichts die Schüler für sich oder mit einander Onanie treiben. Oben habe ich meine eigenen Erfahrungen und die von Professor Schiller, welche auf aktenmässigen Erhebungen beruhen, mitgetheilt, nach denen es zweifellos ist, dass die Schüler während des Unterrichts miteinander onanirten. Aus meiner eigenen Schulzeit weiss ich auch, wie viele Schüler während des Unterrichts Auto-Onanie trieben.

Hieraus folgt, dass die Schullehrer sich nicht als Universitätslehrer betrachten dürfen, die ihr ganzes Augenmerk nur auf ihr Thema und dessen klare Darlegung zu richten haben, sondern dass das Auge des Lehrers beständig auf den Schülern weilen muss. v. Kraft-Ebing klagt: „In vielen Schulen und Pensionaten wird Masturbation und Unzucht geradezu gezüchtet. Wenn nur der Lehrstoff absorbirt wird, das ist die Hauptsache; dass dabei mancher Schüler an Leib und Seele verdirbt, kommt nicht in Betracht.“

Masturbation heisst eigentlich manustupratio, Schändung mit der Hand; grausame Kritiker der antionanistischen Bestrebungen haben daher boshaft vorgeschlagen, dass man den Betreffenden die Hände amputiren müsse, um das Laster radikal zu beseitigen. Wir verlangen natürlich nur, dass der Lehrer die Hände *beaufsichtige*. Knaben, die die Hände häufig in den Taschen

der Beinkleider haben, sind besonders streng zu beobachten, zumal wenn sie Zerstreutheit und Schlaffheit zeigen. Haben wir doch oben nach H. Schiller mitgetheilt, dass die Tertianer ihre Hosentaschen sogar durchbohrt hatten, um bequem in der Stunde mit einander Onanie treiben zu können. Prof. Schiller hat ganz recht, wenn er sagt: „Die Hauptquelle geschlechtlicher Verirrungen wird verstopft, wenn unerbittlich und mit der strengsten Konsequenz die Forderung durchgeführt wird, dass die Hände auf dem Tische sind und die Schüler den Lehrer ansehen. (Das Letztere ist freilich schwer möglich, wenn die ganze Stunde gelesen wird.) Ebenso werde streng darauf gehalten, dass die Schüler nicht vor dem Beginn der Stunde in kleinerer Zahl die Klassenzimmer aufsuchen dürfen. Auswärtigen Schülern, welchen die Erlaubniss ertheilt wird, in den Klassenzimmern sich über Mittag aufzuhalten, müssen häufig Besuche des Ordinarius oder anderer Lehrer, auch des Pedells abgestattet werden, damit sie nicht das Gefühl der unbeobachteten Sicherheit erhalten; ebenso sind dieselben sämmtlich in einem Klassenzimmer zu vereinigen. Endlich muss überall, wo Schüler beisammen sind, gehörige Aufsicht vorhanden sein, welche namentlich die Hände sorgsam beobachtet. Darum allein schon ist der unbeaufsichtigte Arrest völlig zu verwerfen.“

Wenn derartige Aufsicht wirklich überall auch in der Zwischenpause geübt würde, könnten nicht immer wieder Fälle vorkommen, wo ganze Klassen mit einander in den Pausen onaniren. Meist kommen erst nach Monaten durch einen Zufall derartige Dinge zur Kenntniss des Direktors; dann wird allerdings ein grosses Strafgericht begonnen; die Hauptschuldigen, meist ältere Schüler, die die jüngeren verführten, werden von der Schule fortgejagt; den weniger Belasteten wird ein gleiches Vorgehen angedroht; das ist ganz selbstverständlich und kein Erbarmen darf dabei stattfinden; es muss eben ein Exempel statuirt werden. Wie kommen viele Unschuldige dazu, durch einige Schuldige weiter zu leiden? Allein da es sehr schwer ist, alle Schuldigen zu treffen und die Klasse, ich möchte sagen, bereits tief inficirt ist, so ist es natürlich oft zu spät, dem einmal eingerissenen Laster wirksam entgegenzutreten.

Den fortgejagten Schülern, denen nachgewiesen wird, dass sie eine Hauptfreude daran haben, jüngere Schüler zur mutuellen Onanie zu verführen, muss das in das Abgangszeugniss geschrieben werden, *damit der* nächste Direktor, der sie in seine Anstalt auf-

nimmt, ein besonders wachsames Auge auf sie habe. Am besten wäre es natürlich, wenn solche Schüler überhaupt in keine öffentliche Anstalt mehr aufgenommen würden, sondern nur Privaterziehung erhielten. Schon Johann Peter Frank betonte im Jahre 1780, dass „es nur allzugewiss ist, dass man selten von dergleichen Unglücklichen eine dauerhafte Besserung zu hoffen habe."

Wichtig dürfte sein zu erwähnen, dass eine Anzahl von Schülern mir erzählte, dass sie nur in den langweiligen Stunden onanirten. Möge daraus jeder Lehrer die Lehre ziehen, dass er den Unterricht durch Feuereifer für die Schüler recht anregend und unterhaltend gestalten möge, damit die Kinder gar nicht auf dergleichen Gedanken kommen.

Ueber die Bestrafung und Behandlung der als Auto-Onanisten bekannten Schüler gehen die Ansichten auseinander. Die Lehrer und manche Aerzte sind für empfindliche Bestrafungen, selbst körperliche Züchtigung. Bei kleineren Kindern mag dies berechtigt sein; aber auch bei ihnen möchte ich mehr für eine ruhige, wohlmeinende Aufklärung über die Schädlichkeit der Masturbation und eine ernste Ermahnung stimmen, die ja bei grösseren Schülern das einzig Richtige ist. Ganz besonders empfehlenswerth ist es, den in Kenntniss gesetzten Vater und Hausarzt diese Warnungen und Mahnungen aussprechen zu lassen und den Schüler von nun an doppelt sorgsam zu beobachten.

II. Wir kommen nunmehr zum zweiten und wichtigsten Punkt der Vorbeugungen, der jedenfalls die meisten Debatten hervorrufen wird: „Soll der Lehrer die Schüler über die Schädlichkeit der Onanie prophylaktisch belehren?"

Ich bin dafür, dass dies geschieht, und in diesem Sinne habe ich die zweite These aufgestellt: „Der Lehrer muss die Schüler von der Schädlichkeit der Auto-Onanie und der mutuellen Onanie in Kenntniss setzen."

Diese Frage betrifft aber, wie ich gern bekenne, eines der schwersten Probleme der Jugenderziehung überhaupt. Aber gerade der internationale hygienische Kongress ist, wie schon in der Einleitung erwähnt, geeignet, diese Frage nach allen Richtungen zu erörtern, da ja Lehrer, Behörden und Aerzte hier das Wort ergreifen können.

Die meisten Pädagogen wollen nichts von Vorbeugungen wissen, *1. weil sie der* ganzen schmutzigen Sache am liebsten aus dem

Wege gehen, und 2. weil sie fürchten, dass die Kinder, die bisher geschlechtlich unschuldig waren, durch eine Warnung erst recht auf das Laster hingewiesen werden würden.

Der erste Einwand ist gewiss nicht stichhaltig. Findet der Erzieher nichts Schmutziges darin, seine Schüler vor Beschmutzungen des Körpers durch Urin und Stuhlgang, vor Beschmutzung von Wänden und Mauern zu warnen, so darf ihn auch das Schmutzige der Onanie nicht zurückschrecken.

Bezeichnend für den zweiten Standpunkt ist der Satz des Direktor Schiller: „Je weniger Worte dabei gemacht werden, (wenn Schuldige angetroffen worden sind), desto geringer ist die Gefahr, den Schülern durch ein unvorsichtiges Wort die Augen noch weiter zu öffnen.“ Auch Direktor Bach meint: „Vor der ganzen Klasse von solchen Dingen zu reden, bringt der Lehrer schon um der keuschen Seelen willen, die er nicht verletzen und aufregen möchte, nicht so leicht über das Herz. Und wer versteht darin den richtigen Ton zu treffen? Wie der Arzt kann und soll der Lehrer darüber nicht sprechen. Soll er nun in den Ton sittlicher Entrüstung verfallen und die Hölle an die Wand malen? Wie die Erfahrung lehrt, wird die Wirkung oft gerade eine verfehlte und entgegengesetzte. Wirklich wirkungsvoll lässt sich über die Selbstbefleckung doch nur unter vier Augen reden.“ Nach Alter, Geschlecht und Bildungsart sei zu individualisiren und die weitere Sorge im Einzelnen dem Hause und dem Hausarzt zu überlassen.

Bach citirt dann eine von mir schon vor 12 Jahren aus der Erinnerung an meine eigene Schulzeit gemachte Mittheilung. Ein sehr beliebter Lehrer hatte von seinen Pensionären erfahren, dass der grösste Theil der Secundaner sehr stark onanirte. Eines Tages hielt er zu unserer grössten Ueberraschung statt einer französischen Stunde einen einstündigen Vortrag über Onanie. Sehr weise unterliess er jede Uebertreibung, schilderte aber die schlimmen körperlichen und geistigen Folgen dieser Gewohnheit, gab die Schwierigkeit, ihr ganz zu widerstehen, zu und ermahnte in väterlich liebevoller Weise wenigstens zur Mässigung. Dieser Vortrag wirkte vortrefflich. Natürlich konnte nicht mit einem Schlage die Onanie aufhören; aber sie wurde verringert. Der Vortrag hatte belehrt, ohne Hypochondrie zu erzeugen; letzteres geschieht ja leider durch viele populäre Abhandlungen über diesen Gegenstand.

Bach fügt dieser meiner Mittheilung folgende interessante Nachschrift hinzu: „Der von Cohn erwähnte Mann, seiner Zeit ein tüchtiger wissenschaftlicher Lehrer und in Berlin und Darmstadt gebildeter Turnlehrer, jetzt preussischer Geheimer Schulrath, war ein erfahrener, umsichtiger und gewandter Pädagoge, welcher diese Frage studirt hatte und das freie und doch massvolle Wort vor der ganzen Klasse aussprechen konnte. Aber wie viel Lehrer werden im Stande sein, es ihm gleich zu thun! Das angeführte Beispiel zeigt gerade, welche Vorsicht, welche Vorkenntniss, welch pädagogischer Takt nöthig ist, um die Sache richtig anzugreifen und nicht zu verderben. Wir können also nur einem durchaus erfahrenen und sattelfesten Lehrer rathen, nach sorgfältiger Prüfung aller Umstände den hier eingeschlagenen Weg zu beschreiten. Sehr thöricht aber würden Lehrer und Erzieher sein, wenn sie das Uebel überhaupt leugnen und ignoriren wollten; es ist und bleibt ein Faktor, mit welchem der Pädagoge zu rechnen hat."

Ich gebe sehr gern zu: angenehm ist es für den Lehrer nicht, mit Kindern über diese Frage zu sprechen. Auch für den Vater ist es nicht angenehm, mit einem Sohne über Onanie zu reden. Viele Väter, die nicht Aerzte sind, bringen es überhaupt nicht über sich; sie vermuthen oft mit Recht, dass ihre Kinder onaniren, aber drücken lieber ein Auge zu, als dass sie die Söhne warnen möchten.

Aber ich frage: Ist es dem Vater vielleicht angenehmer, wenn der Sohn eines Tages nach Hause kommt und ihm mittheilt, dass einige Mitschüler, die ihm mutuelle Onanie beigebracht haben, von der Schule fortgejagt worden seien? Ich frage: Ist der Schaden grösser, der entsteht, wenn in einer bestimmten, noch näher zu besprechenden Form den Kindern eine verhütende Warnung ertheilt wird, oder ist der Schaden grösser, wenn durch Mangel an Warnungen eine Zahl von Schülern der unbegrenzten Onanie entgegentreibt? Dass ich hier zwischen zwei Uebeln zu wählen habe, bestreite ich keineswegs; aber da ich wählen muss, wähle ich das kleinere, und das ist meiner Ueberzeugung nach die prophylaktische Warnung. Es ist hier wie mit der Warnung vor der Syphilis. Wie viele Tausende würden für ihr ganzes Leben frei von der Syphilis bleiben, wenn sie die Gefahren der*selben in der Jug*end nur ahnen würden!

Ich betrachte die Warnung für das kleinere Uebel; denn in Wirklichkeit liegt ja die Sache so: Fast jeder Knabe onanirt, der eine mehr, der andere weniger. Schon die unvermeidlichen Berührungen der Geschlechtstheile beim Wasserlassen und beim Stuhlgang zeigen den meisten Kindern, dass ein gewisses Wollustgefühl durch Reibung erzeugt wird. Ich gehe sogar infolge zahlreicher Mittheilungen soweit, zu behaupten, dass kein Knabe, der älter als 10 Jahre ist, existirt, der diese Thatsache nicht kennt. Aber selbst wenn er in dem Alter noch völlig unschuldig ist und nichts von dieser Thatsache ahnt, so erfährt er sie über kurz oder lang entweder zufällig instinktiv oder durch Mittheilung von seinen Mitschülern. Es ist daher gewiss klüger, das Feuer zu dämpfen, wenn die ersten Funken zu glimmen beginnen, als erst dann, wenn das Haus in lichten Flammen steht.

Auch Prof. Puschmann ist mit Recht der Ansicht, „dass die Erziehung der Jugend darauf gerichtet sein soll, eine vernünftige Belehrung über die Bedeutung der Geschlechtsthätigkeit zu geben und auf die schweren Nachtheile aufmerksam zu machen, welche der Missbrauch und die Uebertreibung derselben zur Folge hat und Mässigkeit und Enthaltsamkeit auf diesem Gebiete zu empfehlen."

Aehnlich sprechen sich andere vorurtheilsfreie Aerzte aus. So sagt Moll: „Es fragt sich, ob nicht durch die Belehrung der Knaben mehr genützt und der mutuellen Onanie mehr vorgebeugt werden kann, als durch vollkommene Ignorirung dieser Erscheinungen. Es ist, wie ich mir wohl bewusst bin, eine sehr missliche Sache, sei es für den Vater, sei es für den Lehrer, zu den Kindern über sexuelle Vorgänge zu sprechen. Wenn es aber gelingen soll, die konträren Geschlechts-Empfindungen zum Verschwinden zu bringen, so ist es unbedingt nöthig, dass man möglichst zeitig dagegen ankämpft."

Baginsky schreibt: „Der günstige Einfluss, welchen gerade ein beruhigendes Wort des Arztes ausübt, lässt erkennen, dass man Unrecht hat, den bösartigen Einfluss der sexuellen Reizungen zu verschweigen."

Natürlich kommt alles auf das Wie? an. Wer würde wünschen dass längere Erklärungen über diesen Punkt in den unteren Klassen ertheilt würden? Allein ich kann nicht einsehen, dass es schädlich sei, wenn der Lehrer bei Gelegenheit von Regeln über Sauberkeit, namentlich über den Besuch von Aborten den Kindern einfach

sagt: „Merkt Euch, jede Berührung der Geschlechtstheile ist dem Körper schädlich.“ Einige Stunden über Hygiene würden überhaupt in jeder Klasse nützlich sein. In den oberen Klassen kann, auch ohne dass das Gespenst der Rückenmarks-Schwindsucht oder Hirnerweichung an die Wand gemalt wird, von den üblen Folgen, welche Körper und Seele durch hartnäckige Onanie erleiden, gelegentlich des anthropologischen, naturwissenschaftlichen oder noch besser des hygienischen Unterrichts gesprochen werden.

Fournier sagt sehr richtig: qu'on leur signale les attouchements génitaux comme un objet de honte et de danger de la même façon que vous leur défendez de se mettre les doigts dans le nez ou dans les oreilles.“

Namentlich muss sich aber die Warnung auf die mutuelle Onanie beziehen. Hier genügt gewiss in den unteren Klassen auch die Bemerkung: „Ganz besonders schädlich und schimpflich ist die gegenseitige Berührung der Geschlechtstheile, indem die eigene Gesundheit und die des Andern dadurch geschädigt wird!“

In den Mädchenschulen müsste natürlich eine Lehrerin eine derartige prophylaktische Warnung ergehen lassen.

Besonders schwer ist die Beantwortung der Frage: „In welcher Klasse soll die Warnung stattfinden?“ Da bei Knaben vor der Pubertät die Onanie noch nicht so schlimmen Schaden anrichten kann, wie später, wo Samenausfluss mit ihr verbunden ist, so würde die einfache kurze Warnung in den Klassen, in denen 10jährige Kinder sitzen, genügen. Dagegen würde eine etwas motivirtere Darstellung, wie ich sie oben seitens unseres Lehrers gegeben habe, wohl angezeigt sein in den Klassen, die 13- und 14jährige Schüler enthalten, also in den obersten Klassen der Volksschulen und in den Tertien der Gymnasien, denn diese sind die allergefährdetsten. Natürlich wird immer auf den Takt des Lehrers gerechnet werden müssen, damit er die richtige Form trifft.

III. Hand in Hand mit dieser prophylaktischen Warnung muss aber unbedingt auch die Bemerkung des Lehrers gehen, dass jeder Schüler straflos ausgeht, welcher gegenseitige Masturbation zur Anzeige bringt. Wenn das nicht ausdrücklich betont wird, werden wir die mutuelle Onanie nicht aus den Klassen herausbringen. Denn *der Grund*, dass sie viele Monate lang in den Klassen getrieben werden

konnte, war nicht allein der, dass die jüngeren Knaben sich fürchteten, als „Klatscher“ oder „Petzer“ zu gelten, wenn sie die ihnen im Anfange höchst widerliche Sache dem Lehrer mittheilen würden, sondern auch die Furcht vor eigener Bestrafung. Die Kinder hatten selbst nur eine dunkle Ahnung, dass sie ein Unrecht begehen; da sie aber niemals von Seiten des Lehrers darauf hingewiesen wurden, so fürchteten sie sich, Anzeige zu erstatten. Aus diesem Grunde habe ich die dritte These aufgestellt: „Straflosigkeit ist demjenigen Schüler zu versprechen, der die mutuelle Onanie zur Anzeige bringt.“

IV. Vollkommen zugegeben werden muss freilich, dass ohne die häusliche Aufsicht und namentlich ohne die häuslichen vorbeugenden Ermahnungen das Laster nicht verringert werden wird. Denn die Schule kann ja nur verhindern, dass in der Schule onanirt wird. In dem häuslichen Arbeitszimmer und namentlich in dem Bett des Schülers hat sie keinen Einfluss mehr. Es ist wahr, dass häufig die vom Hausarzte als vom wirklich Sachverständigen ausgesprochene Belehrung nachhaltiger wirkt, als Vorhaltungen von Eltern, Lehrern und Freunden. Indessen Eltern und Pensionsgeber müssen ihre Augen trotzdem offen halten und haben die Pflicht, die Kinder gerade in jenen Stunden, in denen sie sich unbeachtet glauben, zu überwachen und plötzlich zu überraschen, die Wäsche nachzusehen und die attrapirten Kinder in liebevoller Weise, (ja nicht zu strenge!) auf das Ungesunde der Procedur aufmerksam zu machen.

Freilich sind dazu auch Belehrungen der Eltern und Pensionsgeber nothwendig, und es würde sich wohl verlohnen, dass in unserer heutigen Zeit der populären Vorträge auch dieses Kapitel in Bildungsvereinen und zwar natürlich von Männern durch Vorträge nur für Männer und von Lehrerinnen durch Vorträge für Frauen in einer verständigen Weise besprochen würde. Auch kurze gedruckte Belehrungen könnte der Direktor bei der Anmeldung eines Kindes dem Vater oder Pensionsgeber mitgeben, ebenso wie jetzt bereits in einigen Städten Frankreichs auf der Mairie den Vätern, welche ein neugeborenes Kind anmelden, eine kurze Belehrung über die Gefahr der Entzündung der Augen der Neugeborenen eingehändigt wird. Das alles bezweckt die vierte These: „Durch Vorträge und gedruckte Belehrungen sind *auch* die Eltern und Pensionsgeber darauf hinzu-

weisen, dass sie die Pflicht haben, den Kindern die Gefahren der Onanie auseinander zu setzen".

Die Eltern müssen ihre Kinder in dem gewiss sehr schweren Kampfe gegen die Masturbation, gegen diesen trotz der ehrenwerthesten Vorsätze doch zuweilen so übermächtigen Trieb unterstützen!

Schluss.

Es unterliegt keinem Zweifel, dass selbst nach dem Abgange von der Schule noch von sehr Vielen der Onanie in grösserem oder geringerem Grade gehuldigt wird. Wir haben schon oben davon gesprochen, dass selbst Ehemänner die schlimme Gewohnheit nicht lassen können, und es sind Fälle bekannt, wo selbst im Greisenalter noch masturbirt wurde.

Die Furcht vor syphilitischen Ansteckungen einerseits und die Furcht vor Alimentenklagen andererseits treibt viele Erwachsene immer wieder der Onanie in die Hände.

Dass „die Ehe die verwilderten Begierden in passendster Weise regulirt," ist die Ueberzeugung von Curschmann und von Fürbringer; doch fügt letzterer hinzu, dass es schwer hält, sich Gott Hymen's als Bundesgenossen zu versichern, und dass dieser sich keineswegs immer hilfreich erweist. Aber oft genug ist es beobachtet, dass regelmässiger Geschlechtsverkehr die Masturbation und Neurasthenie beseitigt, und wir glauben mit Benedict, „dass es für die Heilung der Onanie kein besseres Mittel giebt, als die öftere Ausübung des natürlichen Beischlafs."

Bei den unverheiratheten Weibern ist die Heilung natürlich viel schwerer, da nur eine starke Willenskraft hier hemmend wirken kann. Und zu welchen Ausschreitungen die Masturbation bei Mädchen führt, lehren die Operationen, welche viele Chirurgen und Frauenärzte nöthig hatten, um Gegenstände, die zu onanistischen Zwecken in die Vagina geschoben wurden, wieder herauszubefördern.

Puschmann bemerkt sehr richtig: „Die Frage, ob es möglich ist und ohne Schaden für die Gesundheit geschehen kann, dass sich erwachsene Menschen des geschlechtlichen Verkehres enthalten, wird von einigen bejaht, von andern verneint. Behauptung steht hier gegen Behauptung. Ueberzeugende Beweise lassen sich weder dagegen noch dafür bringen, weil die geschlechtlichen *Bedürfnisse* der einzelnen Individuen sehr verschieden sind und

ein allgemeines Gesetz darüber nicht aufgestellt werden kann. Die körperliche Organisation des Menschen verlangt die geschlechtliche Verbindung von Mann und Frau zum Zwecke der Fortpflanzung. Die in den civilisirten Ländern Europas dafür bestehende äussere Form ist die Ehe, welche diese Vereinigung der Gesellschaft gegenüber legitimirt. Leider gestatten es aber unsere heutigen sozialen Zustände nur wenigen jungen Männern, die von Haus aus Vermögen besitzen oder durch ausserordentliche Begabung oder Glücksumstände rasch einen einträglichen Erwerb erlangen, in dem Alter der Geschlechtsreife zu heirathen. Die Kosten des Haushalts sind gross, und die Mehrzahl der Männer, namentlich der höheren Klassen, erreicht oft erst in der Mitte der dreissiger Jahre eine Stellung, deren Einnahmen zur Erhaltung desselben hinreichen. Die zahlreichen jungen Aerzte, Juristen, Beamten und Offiziere müssen der Gesellschaft und dem Staat jahrelang Dienste leisten, ohne für ihre Arbeit eine entsprechende Entlohnung zu empfangen, welche sie in den Stand setzte, eine Familie zu ernähren. Will man dieselben nicht zur absoluten Enthaltsamkeit in geschlechtlichen Dingen verurtheilen, so müssen Formen gefunden werden, in denen der geschlechtliche Verkehr ermöglicht wird."

Wir stimmen Puschmann völlig bei, der aus diesem Grunde Staatsbordelle empfiehlt; die öffentlichen Behörden müssen die Verwaltung und Leitung der Bordelle übernehmen. „Es liegt darin", sagt Puschmann, „ebensowenig eine Herabsetzung derselben, als wenn man sie an die Spitze von Gefängnissen und Zuchthäusern stellt. Ein Vorwurf könnte dabei dem Staat nur dann gemacht werden, wenn er aus der Prostitution Nutzen ziehen will."

Den Rath, den natürlichen Coitus statt der Onanie zu üben, könnte der Arzt ja doch nur dann geben, wenn man Staatsbordelle hätte, die derartig hygienisch überwacht werden, dass man wüsste, die Syphilis würde dort nicht Verbreitung finden. Nun ist aber der Reiz zum Geschlechtsverkehr bei vielen Individuen in der strotzenden Jugendkraft so übermächtig, dass ihm trotz der besten moralischen Vorsätze selbst die ausgezeichnetsten Männer nicht widerstehen können. Benedict hat ganz Recht, wenn er behauptet: „Ein stark entwickelter Geschlechtstrieb durchbricht alle Schranken, die die Hemmungsvorstellungen der Religion und Moral, die Meinung der Gesellschaft und die Gedanken an die Folgen von Fehltritten ziehen."

Da dem so ist, dürfte der Vorschlag von Puschmann besonders empfehlenswerth erscheinen. —

Dass die im Vorangehenden von mir vorgetragenen Ansichten zunächst auf Widerspruch stossen werden, bezweifle ich, wie ich ja in der Einleitung andeutete, durchaus nicht. Ich höre schon wieder das billige Wort „Uebertreibung", wie es mir vor 30 Jahren entgegentönte, als ich die Frage von der Verbreitung der Kurzsichtigkeit und ihrer Verhütung auf die Tagesordnung brachte. Namentlich waren es damals die Lehrer und Behörden, die mir jenes Wort entgegenschleuderten. „Wozu neue Schulbänke, wir haben ja Alle auf den alten Bänken gesessen und ein grosser Theil von uns ist trotz derselben nicht kurzsichtig geworden. Wozu helle Schulzimmer? Die Kinder werden ja gar nicht in der Schule, sondern zu Hause in ihren finsteren Zimmern kurzsichtig. Wer wird denn von der Kurzsichtigkeit so viel Aufhebens machen? Die Kinder brauchen ja nur in der Nähe zu sehen u. s. w."

Allein damals war doch einmal der Stein ins Rollen gebracht; aus allen Staaten kamen Bestätigungen meiner Angaben über die Verbreitung der Kurzsichtigkeit unter der Schuljugend; das Wort „Uebertreibung" wurde zurückgenommen, eine ganze Bibliothek entstand über die für die Augen der Kinder vortheilhaftesten Schuleinrichtungen, und mit innigster Herzensfreude sehe ich heut in allen civilisirten Ländern die meisten meiner vor 30 Jahren gemachten schulhygienischen Vorschläge erfüllt.

Ich gebe mich daher der Hoffnung hin, dass auch diese Anregung der wichtigen Frage der Onanie trotz alles anfänglichen Widerspruchs später in einer meinen Ansichten entsprechenden Weise gelöst werden wird.

Und wenn ich nichts weiter erreiche, als dass die unselige Prüderie, mit der bisher dieses Kapitel todtgeschwiegen wurde, beseitigt, dass die in allen Schulen vorkommende Verirrung nunmehr einer öffentlichen Diskussion unterzogen wird, dass allerorten sorgsame Beobachtungen von Aerzten, Lehrern, Behörden und Laien angestellt und durchdachte Vorschläge zur Verhütung der Onanie gemacht werden, so würde ich mich vollständig belohnt finden.

In einer Beziehung freilich bin ich überzeugt, dass alle Leser mit mir übereinstimmen werden, nämlich darin, **dass in den Schulklassen selbst keinerlei Onanie geduldet werden darf.**

Thesen.

I.

Sowohl während des Unterrichts als während der Pausen hat der Lehrer darauf zu achten, dass die Schüler nicht mutuelle Onanie treiben.

II.

Der Lehrer muss die Schüler von der Schädlichkeit der Auto-Onanie und der mutuellen Onanie in Kenntniss setzen.

III.

Straflosigkeit ist demjenigen Schüler zu versprechen, der die mutuelle Onanie zur Anzeige bringt.

IV.

Durch Vorträge und gedruckte Belehrungen sind auch die Eltern und Pensionsgeber darauf hinzuweisen, dass sie die Pflicht haben, den Kindern die Gefahren der Onanie auseinander zu setzen.

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